Life History of

Sultan-ul-Tarikeen
Hazrat Sakhi Sultan Syed

Mohammad Abdullah Shah

Madni Jilani Rehmat-ul-Allah Alayh

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Life History of Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani

LIFE HISTORY OF SULTAN-UL-TARIKEEN HAZRAT SAKHI SULTAN SYED MOHAMMAD ABDULLAH SHAH MADNI JILANI

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Dedicated to my spiritual guide

SULTAN-UL-ASHIQEEN

HAZRAT SAKHI SULTAN MOHAMMAD NAJIB-UR-REHMAN

MADZILLAH-UL-AQDUS

Whose Divine guidance and spiritual attention has always directed me to the path of righteousness. I owe my each & every success to him.

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PUBLISHER'S NOTE

All praises and glory are for Almighty Allah and infinite blessings and salutations upon the beloved Prophet Mohammad whose magnificent self justifies these appreciations. Immense gratitude and love for Prophet Mohammad's sacred family, progeny and upon the sacred companions who are the true followers of Prophet Mohammad and the ones to outspread the religion of righteousness among the Muslim nation.

Sultan-ul-Tarikeen Syed[1] Mohammad Abdullah Shah Madni Jilani is the 26th spiritual guide of the Sarwari Qadri order. He is the spiritual guide of this order after Sultan Bahoo. He went to India from Madina on the order of Prophet Mohammad and got the Trust of Faqr from Sultan Bahoo, who then ordered him to settle in Ahmadpur East, Bahawalpur. Here thousands of seekers of Allah got beneficence from him. Since his death in 1860 AD, his sacred shrine has been a splendid source of spiritual benevolence for all.

Similar to other spiritual guides of the Sarwari Qadri order, he also spent a reclusive life away from the limelight. Even after his death, his inspirational life did not get public notability. Despite this, the Divine beneficence from his sacred shrine prevailed. No one attempted to research and spread the facts about the life aspects of such perfect Mystic Faqeer[2], who is stationed at the magnificent ranks of the perfect Divine knower with the supreme manifestation of the Divine light.

The 31st spiritual guide of the Sarwari Qadri order, Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman, after a meticulous research has preserved the life and teachings

[1] 'Syed' is written with the name of Sultan-ul-Tarikeen Syed Mohammad Abdullah Shah Madni Jilani because he was descendant of the Holy Prophet from the progeny of Hazrat Ali and Hazrat Fatima.

[2] Arabic word for the person who is enriched with Faqr. Plural for Faqeer is Fuqara.

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of the spiritual guides of Sarwari Qadri order from Sultan Bahoo to Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali, in his book *"Mujtaba Akhir Zamani"* and its English version *"The Spiritual Guides of Sarwari Qadri Order"*. The sequence of these spiritual guides is as follows:

1. Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo
2. Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani
3. Sultan-ul-Sabireen Hazrat Sakhi Sultan Pir Mohammad Abdul Ghafoor Shah Hashmi Qureshi
4. Shahbaz-e-Arifaan Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah Kazmi Al Mashhadi
5. Sultan-ul-Auliya Hazrat Sakhi Sultan Mohammad Abdul Aziz
6. Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali
7. Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman

This book is the part of the book '*Mujtaba Akhir Zamani*' written by Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman of which "*The Spiritual Guides of Sarwari Qadri Order*" is an English translation. The portion of the book that focuses on the life and teachings of Syed Mohammad Abdullah Shah has been taken out from that book and is published for his devotees to uncover the hidden aspects of his life so that the benefiters of his sacred shrine could have a deeper and authentic knowledge of his sacred self.

Nasir Hameed Sarwari Qadri

Publisher

INTERPRETER'S PREFACE

Sultan-ul-Tarikeen Syed Mohammad Abdullah Shah is the 26th Shaikh[3] of the Sarwari Qadri order. This book is the English translation of "*Sawaneh-e-Hayat Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani"*, written by my spiritual guide of Sarwari Qadri order, Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman. It is one of his tremendous efforts to uncover the facts about the sacred lives of the Sarwari Qadri spiritual guides. This book was written to bring the seekers attention to understand the important aspects from the life of this marvelous Sarwari Qadri guide, to get inspiration from his life and benefit from his limitless spiritual benevolence. My Shaikh Sultan-ul-Ashiqeen has done a detailed research to collect the authentic information about the life and teachings of the Sarwari Qadri Saints. This book not only has the biography of Sultan-ul-Tarikeen but also describes his exalted spiritual beneficence during his life which also continued even after death in the form of Divine light emitting from his sacred shrine.

During the life of Sultan-ul-Tarikeen, one of his disciples expressed a keen desire to build his shrine. He did not give him permission and said: *"My shrine would be constructed by somebody who will be exactly like me."* In 2012, Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman left no stone unturned to make sure the renovation and reconstruction of the shrine happens in correspondence to the architecture of the shrine of Sultan Bahoo. He also requested in his Holy court to resume his spiritual beneficence for the seekers of Allah, which was gladly accepted in his sacred court.

I would like to acknowledge the fact here that this book is part of "The Spiritual Guides of Sarwari Qadri Order." The biography

[3] Synonym of spiritual guide.

of Sultan-ul-Tarikeen and the poetry written on him in the book is previously translated by my fellow disciples Neyn Tara Sarwari Qadri and Mrs. Ambreen Moghees Sarwari Qadri, respectively, which for sure benefitted me greatly. I am truly gracious to my spiritual guide for giving me the opportunity and awakening my interest to interpret Urdu version of biography and poetry in my own style of words. I tried my best to do justice to the beautifully written Urdu text and I admit all the good in the translation is the spiritual beneficence of my spiritual guide upon this humble disciple and the shortcomings or errors are entirely my own.

I am also very thankful for the tireless enthusiasm of Sahibzadi Muneeza Najib and Neyn Tara Sarwari Qadri in enormously improving the book and going an extra mile in a very limited time on not just proof reading but also fixing my errors in the book for me.

Not to forget here that never in my life I would have been able to translate and interpret the hidden meaning of the poetry in this book if the spiritual attention of my spiritual guide and Sultan-ul-Tarikeen himself had not showered upon me. There were times when I would sit for hours trying to understand the meaning of poetry but the minute I yearned for the intrinsic help of these Sarwari Qadri guides, their boundless spiritual attention would cluster my heart with the sea of words leaving me amazed. Undoubtedly such are the miraculous powers of the Sarwari Qadri spiritual guides, free from the boundaries of time and space.

May Allah grant us the ability to yearn for this spiritual beneficence and follow their foot-steps for it can open doors of Divine proximity and spiritual beneficence for us in this life and hereafter.

Dubai — Fatima Noor Sarwari Qadri

September-2017

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SULTAN-UL-TARIKEEN HAZRAT SAKHI SULTAN SYED MOHAMMAD ABDULLAH SHAH MADNI JILANI REHMAT-UL-ALLAH ALAYH

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo transferred the Divine Trust[4] to Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani and he became the next spiritual leader of the Sarwari Qadri order.

GENEALOGY

Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani was born on the Friday night of 29th Ramadan, 1186 H *(24th December, 1772)* in Madina. He moved to Ahmadpur East, Bahawalpur, Pakistan *(then India)* on Saturday, 29th Ramadan, 1241 H *(6th May, 1826)* in the reign of Nawab Bahawal Khan III. He was the great grandson of Syed Abdul Rehman Jilani Dehlvi[5]. His ancestry goes up to Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani in the following way:

Syed Mohammad Abdullah Shah Madni Jilani son of Syed Abdul Raheem son of Syed Abdul Aziz son of Syed Abdul Rehman Jilani Dehlvi son of Syed Abdul Qadir son of Syed Sharfuddin son of Syed Ahmad son of Syed Alauddin Sani son of Syed Shahabuddin Sani son of Syed Sharfuddin Qasim son of

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[4] Allah says in Quran:

۞ اِنَّا عَرَضۡنَا الۡاَمَانَةَ عَلَى السَّمٰوٰتِ وَالۡاَرۡضِ وَالۡجِبَالِ فَاَبَيۡنَ اَنۡ يَّحۡمِلۡنَهَا وَاَشۡفَقۡنَ مِنۡهَا وَحَمَلَهَا الۡاِنۡسَانُ ؕ اِنَّهٗ كَانَ ظَلُوۡمًا جَهُوۡلًا (الاحزاب-72)

Meaning: We presented Our Trust to the skies, earth and mountains. Everyone refused to bear it but man *(Insan-e-Kamil meaning the Universal Divine Man)* picked it up. No doubt, he is cruel *(towards the innerself-which draws apart from Creator)* and ignorant *(of his highest rank near Allah)*. **(Al-Ahzab-72)**

The Universal Divine mean bears the Trust as he is the manifestation of the Divine Essence and all His attributes.

[5] Spiritual Guide of Hazrat Sakhi Sultan Bahoo.

Syed Mohiyuddin Yahya son of Syed Badruddin Hussain son of Alauddin son of Shamsuddin son of Saifuddin Yahya son of Zaheeruddin Masood son of Abi Nasr Mohammad son of Abu Saleh Nasr son of Syedna Abdul Razzaq Jilani son of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani.

His mother, Syeda Momina was from the children of Imam Syed Mohammad Taqi. Hence, he was a Hussaini Syed from his maternal side. Syeda Momina's genealogy is as under:

Syeda Momina daughter of Syed Mohammad Zakiuddin son of Syed Abdullah son of Syed Mohammad Mubeen son of Syed Amir Akhwand son of Syed Imamuddin son of Syed Haider son of Syed Mohammad son of Syed Feroz son of Syed Qutbuddin son of Syed Imamuddin son of Syed Fakharuddin son of Syed Kamaluddin son of Syed Badruddin son of Syed Tajuddin son of Syed Yahya son of Syed Abdul Aziz son of Syed Ibrahim son of Syed Mehmood son of Syed Zaid Shehwar son of Syed Abdullah Zarbakhsh son of Syed Yaqoob son of Syed Ahmad son of Syed Mohammad Aarij son of Syed Ahmed son of Syed Mohammad Musa Al-Muberakah son of Imam Syed Mohammad Taqi son of Imam Syed Ali Raza son of Hazrat Syed Imam Musa Kazim son of Syed Imam Jaffar Sadiq son of Syed Imam Mohammad Baqir son of Syed Zain-ul-Abideen Ali son of Hazrat Hussain son of Hazrat Ali son of Abi Talib.

ANCESTORS AND PARENTS

In 1082 H *(1671 AD)* Syed Abdul Aziz, son of Syed Abdul Rehman Jilani Dehlvi, was born in Delhi. Syed Abdul Aziz was only six years old when Syed Abdul Rehman Dehlvi died. Therefore, his mother took him to his maternal family in Delhi. His mother also died when he was only sixteen in 1098 H *(1687 AD)*. Syed Abdul Aziz became restless after the death of his mother. Moreover, some financial and family issues gave him such stress that he went to Baghdad in 1107 H *(1696 AD)*. There

he spent two years in spiritual proximity of Hazrat Shaikh Abdul Qadir Jilani. In 1109 H *(1698 AD),* at the age of twenty-seven, he went to Madina on the spiritual order of Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani and permanently settled there. He worked for a Hussaini Syed, Hassan bin Nauman to fulfill his financial and social needs. Syed Hassan had a business of agricultural goods and commodities in Madina. He was very impressed at the sincerity, hard work and piety of Syed Abdul Aziz, since this young man used to work whole day and spend his nights praying at the Prophet's Mosque *(Al-Masjid an-Nabawi)*. Syed Hassan bin Nauman's wife had died. He had four daughters with her. Among four, two were married but their husbands had second wives since they could not bear child. The third daughter was thirty-five and the fourth was fifteen years old. The third daughter could not get any proposal since it was famous that his daughters cannot bear children.

One day Syed Hassan bin Nauman explained the whole situation to Syed Abdul Aziz with a little hesitation. He replied: "Having children or not is Allah's will." He agreed to the marriage proposal of Hassan's third daughter. Hence, in 1117 H *(1706 AD),* at the age of thirty-five Syed Abdul Aziz got married to thirty-five years old Kulsoom daughter of Hassan bin Nauman. He stayed married to his wife for fifteen years but had no child. In 1132 H *(1720 AD)* Kulsoom died.

Naila, the fourth daughter of Syed Hassan bin Nauman was then thirty years old and still unmarried. He wished to marry her to Syed Abdul Aziz but was hesitant about asking him. Syed Hassan bin Nauman was over ninety years old now and wanted to fulfill the duty of marrying his last daughter before he dies.

A few years later on one Friday, while Syed Abdul Aziz was taking a nap after Asr *(afternoon)* prayer in the Prophet's Mosque, he dreamt of getting married to Syed Hassan's fourth daughter, Naila. On waking up he went to Syed Hassan bin

Nauman and requested him for his daughter in marriage. Syed Hassan bin Nauman was overjoyed to hear this. Hence, in 1135 H *(1723 AD)* at the age of fifty-three, Syed Abdul Aziz got married to Naila who was then thirty-three years old. After a long wait of seven years in 1142 H *(1730 AD)* the couple was blessed with a beautiful son Syed Abdul Raheem who had an enlightened countenance. Syed Hassan bin Nauman was then over hundred years of age; nobody else could have been as happier as he was on the birth of his only grandson. Thus, in joy he handed over his entire business to his son-in-law, Syed Abdul Aziz and retired himself. He died later that year.

Syed Abdul Raheem was only four years old when his father Syed Abdul Aziz fell from a horse and died. He was buried in Jannat al-Baqi[6]. Syed Abdul Raheem's mother handled her late husband's business with the help of an employee. When Syed Abdul Raheem was sixteen, his affectionate mother also passed away. By that time, he had already taken charge of his family business in the agricultural market of Madina. He was known for his honesty and hard work.

SACRED BIRTH

After a constant hard work of sixteen years Syed Abdul Raheem became financially sound and was counted among the rich. During the 18th century, the Indian Syeds were more populated than the native Syeds in Madina. In the business of agricultural commodities, an Indian Hussaini Syed, Mohammad Zakiuddin's business was on the peak. In his ancestors, Syed Mohammad Mobeen had migrated from Allahabad to Hyderabad state and later settled in Madina in 1098 H *(1687 AD).* Syed Mohammad Zakiuddin was his grandson and was born in Madina. In 1182 H *(1769 AD)* Syed Mohammad Zakkiuddin married his daughter,

[6] Jannat al-Baqi is a cemetery in Madina located to the southeast of the Prophet's Mosque.

Syeda Momina to Syed Abdul Raheem. Syeda Momina was a pious woman who regularly offered voluntary prayers and had learnt the Quran by heart. Marriage brought prosperity in Syed Mohammad Abdul Raheem's life. After a year of marriage his wife saw a dream that a moon appears from the forehead of her husband, moves towards the east and then disappears. The connotation of this dream was a pious son.

After four years of marriage, Syed Mohammad Abdullah Shah was born in Madina, on Friday night, 29th Ramazan 1186 H *(24th December 1772 AD*). He was named by his maternal grandfather, Syed Zakiuddin, who named him after his father. Since childhood Syed Abdullah Shah's celestial forehead was enlightened with Divine light. Everybody was mesmerized by his sight. He was very dear to his grandfather in particular, who always tried to keep him close to himself. He used to say, "One day this child will shine on the skies of sainthood."

At the age of seven, Syed Abdullah Shah's mother started teaching him to memorize the Quran. He had learnt the entire Quran by heart by the time he was twelve years old. He developed a very restless nature and would get inner peace only when reciting Quran or offering prayers. He had special affection for his grandfather as he had not only taught him about the life and persona of Prophet Mohammad but had also practically showed him every inch from Makkah to Madina where Prophet Mohammad had spent time.

One night, at the time of Maghrib *(sunset)* prayer, Syed Mohammad Abdullah Shah's grandfather took him to Jannat al-Baqi and presented him to Hazrat Fatima-tuz-Zahra and Hazrat Imam Hassan and requested, "The grandson of this poor immigrant belongs to your progeny. Please take care of him after me." He also took him to the Holy court of Prophet Mohammad and requested: "O' my Lord! He is your grandson. I am entrusting him to you. Please do not repudiate him of your

heritage." Later that night he dropped him to his house before heading back home. Next morning, while Syed Abdullah Shah was performing ablution with his parents for the Fajr *(dawn)* prayer, he got the news of the death of his grandfather. He was only fourteen years then. This loss had left him in a lot of grief and sorrow since he was the only person whose company would give him inner peace.

Syed Abdullah Shah's father wanted him to join the family business but he was not interested. Often he wandered off to far deserted places. Sometimes out of anxiety and angst he would start running and unconsciously reach miles away from Madina. His feet would start bleeding so his father had to pick him up and bring back home. People used to call him frenzied. Nobody could understand his inner state. At the age of twenty-five he got married to Saeeda, who was his maternal uncle Mohammad Yaqoob's daughter but things did not go quite well between the couple.

A year later in 1212 H *(1798 AD)* when Syed Abdullah Shah was twenty-six years old, his father Syed Abdul Raheem died. This sorrow was unbearable for his mother Syeda Momina who was also worried about her son's condition. She made her brother in charge of her late husband's business but seemed like the death of her father and husband had shut all doors of happiness for this family. She soon realized that it was her biggest mistake to make her brother in charge of late husband's huge business empire. Her brother would hardly give enough money to fulfill her financial needs. On top of that, just a year after her husband's death her brother and his daughter, Saeeda claimed divorce from Syed Abdullah Shah so he had to divorce her. This pain and grief from her own relatives had crushed her in misery. Eventually in 1217 H *(1803 AD),* five years after her husband's death she also died.

SEARCH FOR DIVINE TRUTH

After the death of Syed Abdullah Shah's mother, his uncle Syed Mohammad Yaqoob completely took control over the family business. Syed Mohammad Abdullah Shah was already least interested in the material world so he did not bother to regain the possession of his rightful business back from his uncle. His fretfulness and anxiety were so overwhelming that he had lost interest in life. When his state of restlessness and unease would intensify, he would immediately find peace in prayers and recitation of the Quran but as soon as he paused, the same state occupied him again. This state of spiritual frenzy increased day by day and seemed like his tranquility was elsewhere. He felt as if the source of peace for him was some unknown Entity in whose search he wandered around in the scorching heat of sun. He used to quest on foot all the way from Madina to Makkah, seclude himself at Kaaba and circumambulate around it madly. He would cling to the wall of Kaaba, cry bitterly and request Allah for help. Sometimes he isolated himself in caves of Hira and Thaur and stayed there for weeks eating nothing but grass and herbs. When he reached an extreme awful state, Allah would send someone to feed him. Nine years went by in this plight.

Once in the month of Shaban standing near Jannat al-Baqi, he was watching the tomb of Prophet Mohammad out of love and affection. A person approached him from his back, patted his right shoulder and said; "How are you Abdullah?"

Syed Abdullah Shah surprisingly looked at him and inquired: "Who are you?"

The man replied: "I am Khidr! I direct people to the right path".

Syed Abdullah asked: "Which way are you going to direct me?"

Khidr replied: "Seek your heritage from your maternal grandfather."

In surprise Syed Abdullah replied, “My grandfather has died and the heritage from him and my father is in possession of my uncle and I do not want it back.”

Khidr pointed towards the tomb of Prophet Mohammad and said: “I am talking about your grandfather, Prophet Mohammad and his heritage of Faqr[7].” He further added; “Go sit obediently in the court of your grandfather and do not come out of the Prophet’s tomb until he bestows you with his heritage of Faqr. Hold on to this state even if death accompanies you in the process.” Khidr vanished after that.

On Sunday, 27th Shaban 1226 H *(15th December 1811 AD),* at the age of forty, Syed Abdullah Shah secluded himself at the tomb of Prophet Mohammad with the intention of seeking the heritage of Faqr and started serving there. He stayed isolated from people, kept working quietly and absorbed in prayers and services of the sacred tomb and only requested for Faqr. This was the only place where he found peace for his restless self. After six years of service, he was blessed with the delightful vision of Prophet Mohammad in his dream who asked him, “What do you want in reward to your services”. Syed Mohammad Abdullah Shah replied, “O’ Master! You know better that this slave of yours wants nothing but Faqr”. Prophet Mohammad replied, “In order to get Faqr, you need to go to Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo in India.”

Syed Abdullah Shah was very surprised and worried to think that why Prophet Mohammad had referred him to Sultan Bahoo while he himself is the origin of righteousness and Divine guidance. Hence, he continued his routine services at the tomb. After another six years Prophet Mohammad again came to his

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[7] Islamic Mystics describe Faqr as that special aim of a person’s life for which mankind was created and about which the Holy Prophet said:

❁ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ فَافْتَخِرُّبِہٖ عَلٰی سَائِرِ الْاَنْبِیَآءِ وَالْمُرْسَلِیْنَ

Meaning: “Faqr is my pride and Faqr is from me and Faqr is the reason of my superiority over all the Prophets.” It is the path of vision of and union with Allah.

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dream and asked the same question, “What do you want in reward to your services?” Syed Abdullah Shah again gave the same answer: “O’ Lord! You know this slave wants Faqr”. Prophet Mohammad replied, “You can get Faqr only from Sultan Bahoo”. This time Syed Abdullah Shah further stated, “O’ Prophet! I am totally unaware of the language, lifestyle and cultural norms of that region”. Prophet Mohammad replied, “I give you in guardianship of my beloved Shaikh Abdul Qadir Jilani. He is assigned to spiritually train you and help you reach there.” When Syed Abdullah Shah woke up he followed the order. Hence, after twelve years of stay, he finally stepped out of the tomb, on Monday 23rd Ramadan 1238 H *(2nd June 1823 AD).*

SPIRITUAL JOURNEY

After coming out of the tomb of Prophet Mohammad, Syed Mohammad Abdullah Shah did some labour and saved up till 29th Ramadan to buy a horse. On 29th Ramadan 1238 H *(8th June 1823 AD),* when people of Madina were busy in Eid celebrations Syed Abdullah Shah rode his horse and departed for his journey to Baghdad.

On Monday, 28th Shawwal 1238 H *(7th July 1823 AD)* Syed Abdullah Shah reached the sacred shrine of Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani in Baghdad. On seeing him Ghaus-ul-Azam said, "You are not only my genealogical but spiritual son as well." For almost two years Shaikh Abdul Qadir Jilani spiritually trained him, then spiritually handed him over to his son Hazrat Shaikh Syed Abdul Razzaq and ordered him: "He is your son and now it's your responsibility to guide him further. He told Syed Abdullah Shah, “Start your journey by getting beneficence from each spiritual leader of Sarwari Qadri order in sequence and eventually go to the shrine of my beloved Sultan Bahoo who is your ultimate destination. There you will find Faqr and the Divine Trust will be transferred to you.” Therefore, Syed

Abdullah Shah got spiritual beneficence from Syed Abdul Razzaq and as per the order set to his next journey on Sunday, 11th Jamadi-ul-Sani 1240 H *(30th January 1825 AD).*

After spiritually meeting and getting beneficence from the spiritual guides of Sarwari Qadri order i.e. Hazrat Syed Abdul Jabbar, Hazrat Syed Mohammad Sadiq Yahya, Hazrat Syed Najamuddin Burhan Puri, Hazrat Shaikh Syed Abdul Fatah, Hazrat Shaikh Syed Abdul Sattar, Hazrat Shaikh Syed Abdul Baqa, Hazrat Shaikh Syed Abdul Jaleel and Hazrat Shaikh Syed Abdul Rehman Jilani *(who was also his great grandfather),* Syed Mohammad Abdullah Shah ultimately reached the shrine of Sultan Bahoo on Monday, 12th Rabi-ul-Awwal, 1241 H *(24th October, 1825 AD)* and saw him waiting outside the shrine. Sultan Bahoo was delighted to see him and said, "Welcome dear Abdullah Shah! I was waiting just for you." The Divine secret was revealed upon Syed Abdullah Shah after meeting each guide of the Sarwari Qadri order. When Syed Abdullah Shah saw the Divine Reality and the celestial face of Sultan Bahoo, he became rapturous and started orbiting around him excitedly. Sultan Bahoo told him to sit down but he continued to circumambulate around him in his state of euphoria and trance. Eventually Sultan Bahoo hit his both knees with a hard hand that made him to sit down. The marks of his hands not only remained on the knees of Syed Mohammad Abdullah Shah for the rest of his life but were also genetically transferred to his progeny. In fact, those who claim to be among his descendants can easily be verified by the presence of the marks of the sacred hands of Sultan Bahoo on their knees.

TRANSFERENCE OF THE DIVINE TRUST OF FAQR

Sultan Bahoo transferred the Divine Trust of Faqr to Syed Abdullah Shah in that meeting. Hence, almost after one hundred

and thirty-nine years the process of the transference of Divine Trust got resumed from where it had discontinued. Sultan Bahoo spiritually trained him for six months and then ordered him to go to Shorkot to get married. He also told him to move to Ahmadpur East, Bahawalpur *(Pakistan)* afterwards and keep himself hidden. Seekers of Allah would be guided towards him to whom he has to bless with the *(invocation and contemplation of)* Ism-e-Allah Zaat[8].

As per order, Syed Mohammad Abdullah Shah went to Shorkot, got married and then moved to Ahmadpur East.

ARRIVAL AT AHMADPUR EAST, BAHAWALPUR

Syed Mohammad Abdullah Shah arrived Ahmadpur East *(Bahawalpur-Pakistan)* on Saturday, 29th Ramadan 1241 H *(6th May 1826 AD)* in the reign of late Nawab Bahawal Khan III and settled on a knoll. This is the place where his shrine is present next to a mosque. When Nawab Khan came to know about his arrival, he visited him. After having the honour and beneficence of his company, Nawab Bahawal built a house for him and quarters for his Dervishes. Moreover, he took upon himself the responsibility to bear the expenses of khanqah[9], food for dervishes and the visitors and all other miscellaneous expenditures. Whenever Nawab Khan had any problem, he visited the sacred court of Syed Mohammad Abdullah Shah, with utmost respect

[8] Ism-e-Allah Zaat is translated as "the personal name of Allah" which is His greatest name. This name is "Allah" as all other are His attributive names. This name includes all the powers of the attributive names and represents the Essence. The invocation and contemplation of this name practiced by the seeker under the leadership of the perfect and accomplished spiritual guide removes the veil of innerself *(that prevents from travelling towards Allah)* taking him to the court of Allah, towards beholding His grand vision and to ultimate union.

[9] A place dedicated for gathering or/and living of a Sufi order where spiritual training is done under the leadership of a spiritual guide.

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seek him for its solution and with his blessings and prayers the problem would resolve.

Nawab Khan overlooked Syed Mohammad Abdullah Shah's advice only once and faced lethal consequence. Nawab Khan wished to transfer his crown to his son Sa'adat Yar Khan. In 1850 AD, he went to seek advice from Syed Mohammad Abdullah Shah replied that the other son *(Fateh Yar Khan)* was more suitable as the next head of the state since he could handle the state affairs better than Sa'adat Yar Khan who would ruin the state. Nawab Khan got extremely worried since the advice was against his will. So, he took advice from some other Saint and made Sa'adat Yar Khan the crown prince at his suggestion. He even let his son wear the crown from the same Saint. However, the words of Syed Mohammad Abdullah Shah proved to be true. Soon after the death of Bahawal Khan III the fight for the monarchy ruined the state Bahawalpur.

LOVE AND RESPECT OF NAWAB BAHAWAL KHAN III FOR SYED MOHAMMAD ABDULLAH SHAH

Nawab Bahawal Khan III *(late)* had great love and affection for Syed Mohammad Abdullah Shah. It is mentioned in the transcripts of Pir Mohammad Abdul Ghafoor Shah (*Malfoozat Pir Mohammad Abdul Ghafoor Shah*)[10]:

"Nawab had such devotion, deep respect, trust and infinite love towards Hazrat Syed Mohammad Abdullah Shah that whenever he came to meet him with the desire to attain the betterment of

[10] Pir Mohammad Abdul Ghafoor Shah is the superior successor of Hazrat Syed Mohammad Abdullah Shah Madni Jilani and the heir of the Trust of Faqr after him. His detailed biography is given in chapter 3 of '*Mujtaba Akhir Zamani*' as well as *The Spiritual Guides of Sarwari Qadri Order*. Malfoozat Pir Mohammad Abdul Ghafoor Shah *(Transcripts of Pir Mohammad Abdul Ghafoor Shah)* is written and compiled by Pir Abdul Haq who is his junior successor and elder son.

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this world and the hereafter, he took off his shoes before entering the house and with utmost humility he kept standing before him with folded arms. Most of the time Syed Mohammad Abdullah Shah had his eyes closed in a state of Divine meditation, Nawab Shah used to stand quietly in front of him out of respect and modesty unless he himself had opened eyes or said something. Nawab Shah would then present his request for his beneficence. He would ardently follow and make every possible arrangement for what Syed Abdullah Shah had ordered. He was taking care of all his miscellaneous and personal expenses like clothes, food, household etc. He also fulfilled the expenditures of khanqah and Dervishes. He made every possible arrangement for the visitors or travelers who had come from far off places to seek spiritual beneficence from Syed Mohammad Abdullah Shah. He also took care of the expenditure of the food served to dervishes, khanqah and visitors. He himself supervised all the services related to Syed Mohammad Abdullah Shah. He did all these duties out of pure love and endearment for him. Before starting a new project or undertaking any important decision he always sought his advice and acted upon it."

TITLE

Syed Mohammad Abdullah Shah's title is *"Sultan-ul-Tarikeen"* which was granted to him from the sacred assembly of Prophet Mohammad. He was blessed with this title because he is among those few Saints about whom it is said in a Qudsi Hadith:

"There are some of My friends who remain concealed beneath My robe. Nobody knows them except Me."

It is written in the transcript of Pir Mohammad Abdul Ghafoor Shah:

"Syed Mohammad Abdullah Shah was an independent Saint and Mystic who preferred to stay reclusive. As it is said in a Qudsi

Hadith mentioned earlier, he was such a pious friend of Allah who only focused on Divine meditation and stayed away from worldly opulence."

He kept himself away from fame, crowd and the state affairs. He neither went to the gathering of any governer nor any leader. He stayed in his khanqah and blessed the seekers of Allah with Divine benevolence, purified their hearts and cleansed the worldly dirt off their inner self.

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani and Sultan Bahoo spiritually addressed him as "Shah Sahib" which is why he is famous with that title.

He is called "*Sakhi Sultan*" and *"Jilani"* because he belongs to the spiritual lineage of Hazrat Sakhi Sultan Bahoo and Shaikh Abdul Qadir Jilani, respectively. He was born in Madina, which is why *"Madni"* is part of his name.

APPEARANCE

In the transcript of Pir Mohammad Abdul Ghafoor Shah, Pir Mohammad Abdul-Haq writes:

"Syed Mohammad Abdullah Shah had a very humble personality and liked to wear simple, unpretentious attire which was always according to sharia. He wore plain shirt and trouser along with turban. He used green, blue and white colored turban. White turban had two or three spans erect edge over it. He wore traditional dress[11] on Eid or other special occasions. He had a dazzling personality and eye catching beauty. He had an appealing broad face structure with an enlightened forehead and big eyes. He was often found in a state of meditation and deep Divine engrossment due to which he had redness in his beautiful eyes. He had a high nasal bridge. He used to keep the length of

[11] He wore Tehmad (leg sheet popularly worn in Punjab and Kurta *(long collarless shirt)*.

his hair till ears. His beard was all white, thick, shiny and very appealing in length and width. He had an average height. People who came to see him with either worldly or spiritual desires in their heart were tranquilized by his magnificent beauty and grandeur that they forgot everything by vision of this enlightened sight. Even the young boys would forget the amusement of their play after seeing him."

Pir Abdul Haq narrates that his father Pir Mohammad Abdul Ghafoor Shah said: "My dear spiritual guide Syed Mohammad Abdullah Shah was very well spoken with great morals and I have never seen a person in my entire life who had such mesmerizing beauty and splendor."

ORDER OF FAQR

Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah belongs to the Sarwari Qadri order. He is the spiritual successor of Sultan Bahoo. It is written in transcript:

"The spiritual chain of Syed Mohammad Abdullah Shah is Sarwari Qadri. He guides his seekers under this order. There are two spiritual chains of the Qadri order: Sarwari Qadri and Zahidi Qadri. In the Sarwari Qadri way the seeker is blessed with the destination of Divine proximity without being indulged in the practice of intense prayers and hard worships, merely by the kind spiritual attention of the perfect spiritual guide and his Divine guidance. In contrast, Zahidi Qadri makes a seeker pass through a series of hard and long worships to reveal the Divine secret. Honorable Shah Sahib belongs to the Sarwari Qadri way therefore with his benevolence and spiritual attention the seekers reach the highest levels in Faqr without getting involved in hard and lengthy prayers. He often persuaded the seekers verbally so they can overcome the problems in the way of Divine union."

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The Sarwari Qadri lineage reaches down to Syed Mohammad Abdullah Shah as follows:

1. **Prophet Mohammad**
2. **Hazrat Ali bin Abu Talib**
3. Hazrat Khawaja Hassan of Basra
4. Hazrat Shaikh Habib Ajmi
5. Hazrat Shaikh Daud Tai
6. Hazrat Shaikh Maroof Karkhi
7. Hazrat Shaikh Sir'ri Saqti
8. Hazrat Shaikh Junaid Baghdadi
9. Hazrat Shaikh Jafar Abu Bakr Shibli
10. Hazrat Shaikh Abdul Aziz Bin Hars Bin Asad Tamimi
11. Hazrat Shaikh Abu-al-Fazal Abdul Wahid Tamimi
12. Hazrat Shaikh Mohammad Yousaf Abu-al-Farrah Turtoosi
13. Hazrat Shaikh Abu-al-Hassan Ali Bin Mohammad Qureshi Hankari
14. Hazrat Abu Saeed Mubarak Makhzoomi
15. **Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani**
16. Hazrat Shaikh Tajuddin Abu Bakr Syed Abdul Razzaq Jilani
17. Hazrat Shaikh Syed Abdul Jabbar
18. Hazrat Shaikh Syed Mohammad Sadiq Yahya
19. Hazrat Shaikh Syed Najmuddin Burhan Puri
20. Hazrat Shaikh Syed Abdul Fattah
21. Hazrat Shaikh Syed Abdul Sattar
22. Hazrat Shaikh Syed Abdul Baqqa
23. Hazrat Shaikh Syed Abdul Jaleel
24. Hazrat Shaikh Syed Abdul Rehman Jilani Dehlvi
25. **Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo**
26. **Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani**

The Sarwari Qadri lineage after Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah is as follows:

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- Sultan-ul-Sabireen Hazrat Sakhi Sultan Pir Mohammad Abdul Ghafoor Shah *(death 1910 AD, shrine in Mud Mopal village District Jhang)*
- Shahbaz-e-Arifaan Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah Kazmi Al Mashhadi *(Death 1934 AD, Shrine in Shorkot, Jhang road, 2 kilometers west of Qasim Abad stop)*
- Sultan-ul-Auliya Hazrat Sakhi Sultan Mohammad Abdul Aziz *(Death 1981 AD, Shrine near the shrine of Sultan Bahoo, District Jhang)*
- Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali *(Death 2003, Shrine near the shrine of Sultan Bahoo, District Jhang).*
- Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman *(present and 31st Shaikh of Sarwari Qadri order).*

RELIGIOUS SCHOOL OF THOUGHT

Hazrat Syed Mohammad Abdullah Shah belonged to the Hanafi school of thought and the people of the Sunna.

MIRACLES

Syed Mohammad Abdullah Shah has many miracles, some of them are mentioned as follows:

1-The British rule had established in India but Multan was still under the control of the Sikhs who had created disturbances there. British entreated Nawab Bahawal Khan III to send army troops to conquer Multan. Nawab Khan came to Syed Mohammad Abdullah Shah to seek his opinion. It is written in the transcript of Pir Abdul Ghafoor:

"During the reign of Sikhs, British beseeched Nawab Khan to send his armed forces to conquer Multan. He went to Syed Mohammad Abdullah Shah and with due respect presented the

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matter. He requested him to pray for him and asked his advice in this regard so he can act accordingly. Syed Mohammad Abdullah Shah inquired about the massiveness of his army. Nawab Khan told him he has around forty-thousand soldiers. Syed Abdullah Shah permitted him to help the British and sent his Dervish Mohammad Saleem[12] along with his army and said: "Your entire army is equivalent to my one Dervish". *(Meaning: He will benefit more from his Dervish compared to his entire army).* Nawab Khan was very delighted to hear this. He honored the Dervish and sent him with his soldiers.

At that time the spiritual successor of Hafiz Jamal Mohammad, Munshi Ghulam Hassan used to spiritually help the Sikhs that is why Multan was not conquered yet. When the troops of Nawab Khan were getting ready to attack Multan with the help of Dervish, Munshi Ghulam Hassan had a dream in which he saw that a perfect spiritual aid has come to help conquer Multan and some one is saying out loud to him, "Beware! Hold your spiritual aid now since it shall go in vain and you shall be martyred at your residence." He gave a hint of his dream to the ruler of Multan and had his family escape from the fort at night. Meanwhile the army of Nawab Shah along with Dervish reached there. The Dervish was positioned to fire the cannon. When the Sikhs attacked from the inside of the fort, the soldiers of British and Nawab Shah got scared and moved away from their positions but the Dervish stood firm at his position, instead he shot a cannon which passed the fort and hit straight into the collection of the bombshells and other weapons of Sikhs. Everything blew up with just one shot of Dervish and Sikhs were left helpless. At that point the army of British and Nawab Shah attacked the fort and conquered it. The same day someone martyred Munshi Ghulam Hassan with the sword as was predicted in his dream."

[12] He was one of the junior spiritual successor of Syed Mohammad Abdullah Shah and is buried in the old graveyard behind his shrine although the grave cannot be located.

This incidence can be verified from various books on the history of Punjab. Discussing the conquest of Multan, Ghulam Mustafa Bismal mentions in "*Tarikh-e-Punjab*" *(meaning: The history of Punjab)*:

"The British decided to conquer the city *(Multan)* first then take over the fort. Therefore, they fired cannons on the city. Thus a large weaponry was destroyed on 30th December, 1848 AD. This massive weaponry had five-thousand tons of gunpowder and when it got destroyed with just one blast it killed five hundred soldiers in a glimpse which were appointed in the fort. This huge loss had tensed the army of Multan and their morale was weakened in disappointment. Hence on 3rd January, 1849 the British entered the city and occupied it." **(page 459)**

- It is mentioned in the transcript:

"On providing help in the conquest of Multan, the state of Bahawalpur was given "The award for steadfastness and fighting for peace until the establishment of British rule". On this amazing victory Nawab Khan III presented four-thousand rupees cash and a splendid horse to Syed Mohammad Abdullah Shah as a gift. He gave away cash for the food made especially for Dervishes and returned the horse. Later, Nawab Shah sent the cash equivalent to the value of horse for this food."

2-Haji Mohammad Bakhsh[13], a special disciple of Syed Mohammad Abdullah Shah requested to grant him the privilege of building his shrine after his death. However, Syed Mohammad Abdullah Shah replied that he does not want a shrine built over his grave. Haji Mohammad Bakhsh had great affection for him and got upset at the answer. He started crying and said: "You have kept yourself hidden from limelight in your life and want to hide your signs from the world even after death.

[13] He was one of the junior spiritual successors of Syed Mohammad Abdullah Shah and is buried in the backside graveyard. His grave has no gravestone. He was the one who initially built a basic mud room over the grave of Shah Sahib.

I have a keen desire to build a magnificent shrine with appealing carving for your highness so that it serves your beneficence to everyone just like the shrines of other saints." Syed Mohammad Abdullah Shah replied, "It is not permitted to construct my shrine yet since this city will be destroyed and deserted after my death. Moreover, my shrine would be constructed by somebody who will be exactly like me."

Thereafter, this prediction came true, Ahmadpur East was deserted and years after when the town was reestablished, Pir Mohammad Abdul Ghafoor Shah, Syed Mohammad Abdullah Shah's superior successor and heir of the Trust of Faqr started the construction of his shrine in 1327 H *(1909 AD)* and completed the construction within a year near the time of his death in 1328 H *(1910 AD)*.

The description of the destruction of Ahmadpur East can be found in *Tazkira Ra'oosa-e-Punjab* in this way:

"In 1850 AD Nawab Bahawal Khan III *(did not act upon the advice of Syed Mohammad Abdullah Shah and)* crowned his younger son Sa'adat Yaar Khan instead of the older son Fateh Yaar Khan. The British government did not object his decision. In 1852 AD Nawab Khan III died and Sa'adat Yaar Khan took over his seat. The other influential people of the state such as Dawood Potray leaders were in favor of Fateh Yaar Khan. They dismissed Sa'adat Yaar Khan from this position soon and made Fateh Yaar Khan the ruler of the state. Sa'adat Yaar Khan appealed to the Governor General Bahadur but did not get any help since per the agreement the responsibility of the British government was to protect the state just from the foreign invaders and Nawab Fateh Yaar Khan was officially accepted as the ruler of the state. Nawab Sa'adat Khan got refuge in the British territory. Annual allowance of Rs. 19,200 was fixed for him with the condition that he and his progeny withdraw from their inherited right to rule the state Bahawalpur.

Sa'adat Yaar Khan did not abide by the agreement and soon started the betrayal. He started building his strength by amalgamating the conspirator leaders of Dawood Potray with him. The leaders of Dawood Potray had no idea that the British government will not bear such conspiracies. As a result the government prisoned Sa'adat Yaar Khan in the Lahore fort and reduced his allowance to one-half. He was warned that his allowance would not be resumed until he cleaned his acts. In 1861 AD, Nawab Sa'adat Yaar Khan died in prison. He had no children.

The leaders of Dawood Potray again started conspiracies against Nawab Bahawal Khan IV in 1863, but these did not get much value and were stopped soon. Nawab Bahawal Khan IV died a sudden death shortly after these rebellions were crushed. His death is suspected to be a result of some mysterious stratagem. His death turned the atmosphere of Bahawalpur into massive violence and chaos. The new Nawab, Sadiq Mohammad Khan was a minor then and could not handle the conspiracies and violence of the state. Therefore, it was decided that he would stay under the guardianship of his mother until adulthood. Meanwhile, the British government will look after the state affairs. This was the best possible solution to unravel the conspiracies of the rebellious leaders because their strategy was to destroy the ruling family so they can fulfill their wishes.

In 1866 AD, commissioner of Multan, Bahadur took over the state affairs and in a short time a proper political agent was appointed, who was given the authority to look after and amend the state affairs under the supervision of Punjab government. The appointed agent was directed to make every possible effort to use the state residents and officers to maintain the law and order of state and govern in such a way that when Nawab reaches the age of eighteen, he can maintain the state workflow with the help of these officers. In 1867, Colonel Munchin was appointed as the

political agent. At that time the state was in bad shape. It is said that only two influential and eminent people were left in the state at that time, rest were either killed or had died when they were deported. Their properties were taken away and their families were living a life of misery.

There was no operational staff in the state who could be called executive and assigned the responsible state jobs. The state treasury was empty. The wages of state employees were pending. The army was starving and ready to revolt. The canals were in bad shape and polluted. The landlords had fled away leaving their agricultural lands behind and had become revenue paying peasants in the nearby areas.

Things got better with the British rule. All departments were reestablished from scratch and within few years the state began to develop again. In November 1879, Nawab Bahawal IV reached adulthood *(i.e. age of eighteen)* and was given the state responsibilities by Nawab Lieutenant Bahadur." **(Page 661 to 663)**

Ahmadpur was the centre of the state Bahawalpur and was close to residence of the Nawab, hence, the town had to bear the most loss and because of these conspiracies and violence it was ruined.

In 1876 AD, Ahmadpur was destroyed by a terrible flood. It is said the whole city was drowned in this flood. The pits and trenches still found in the Fatani, Abbasi and Katrah streets are the remainders of the flood.

The prediction of Syed Mohammad Abdullah Shah came to life. As per the prediction, the city ruined after his death and was re-establishing after a long time. From 1863 onwards the city passed through various stages of destruction and devastation and eventually got reestablished in 1879.

3-It is written in the transcript of Pir Abdul Ghafoor Shah":

One day, Syed Mohammad Abdullah Shah Jilani was in the state of annihilation of 'Hoo'[14]. He was drowned in the Divine Ocean of Hoo with closed eyes. In this state when he exhaled with Invocation 'Hoo', all hair on his body and head rise straight up and go back to their original position when he inhaled. Pir Mohammad Abdul Ghafoor was engrossed in the sight of his spiritual guide. Suddenly a Hindu devotee noticed and came closer to him and begin to observe this state which was never seen before. Instantly Syed Mohammad Abdullah Shah opened his eyes, this appalled the Hindu so he fell on his back. He hurt his back and cried in excruciating pain; "Ouch! My back seems to be woodened." Syed Mohammad Abdullah Shah ordered to massage his back with oil and he got alright. He then inquired about the purpose of his visit. The Hindu devotee replied: "a death has occurred among my relatives in Multan, I wanted to ask whether I should go right now or postpone." Syed Mohammad Abdullah Shah replied, "You do not need to go that way, they will come to you in a few days then you can pay your condolences to them." Syed Mohammad Abdullah Shah's prediction came true in a few days. All the relative of that Hindu devotee came to Ahmadpur and with the blessings of Syed Mohammad Abdullah Shah he was saved from the inconvenience of the travel.

SEARCH FOR SPIRITUAL HEIR

Just like a seeker is looking for a perfect spiritual guide, similarly the perfect spiritual guide is also searching for the spiritual heir and successor whom he can transfer the Divine Trust and prepare him to further spread Faqr after he dies. Syed Mohammad Abdullah Shah was lucky that he found his spiritual heir, Pir Abdul Ghafoor Shah very soon. Pir Mohammad Abdul Ghafoor reached the sacred court of Syed Mohammad Abdullah

[14] Hoo is Allah Himself/Divine Essence.

Shah at the age of twenty-five, on 8th Shawwal 1267 H *(5th August, 1851)*. He got spiritually trained from his spiritual guide for nine[15] years. At the completion of training, Syed Mohammad Abdullah Shah had reached close to his death bed. Syed Abdullah Shah started staying sick from the beginning of the month of Rabi-us-Sani 1276 H *(November 1859 AD)*. In the month of Ramadan, he was so ill and frail that he could not even perform ablution so he had to do dry ablution for offering prayers. Seeing this Pir Abdul Ghafoor Shah got worried. Thus, with the permission of his spiritual guide, he visited the sacred shrine of Sultan Bahoo to pray for the recovery of his deterring health.

On 29th Ramadan 1276 H Pir Abdul Ghafoor reached the sacred shrine of Sultan Bahoo. While he was engrossed in the prayer for his spiritual guide, somebody from behind greeted him, "Peace be upon you!" He looked back and saw that his spiritual guide, Syed Mohammad Abdullah Shah was standing there. Syed Abdullah Shah embraced him, and transferred the Divine Trust. Immediately after this, Syed Abdullah Shah disappeared. Pir Mohammad Abdul Ghafoor Shah looked around to follow his spiritual guide and asked people if they had seen him but no one had seen him at the shrine that day. In fact, that moment, he was physically present in Ahmadpur East but spiritually came to the sacred shrine of Sultan Bahoo to transfer the Divine Trust. As soon as he had fulfilled the duty of transferring the Divine Trust, he died in Ahmadpur East.

LOVE OF PIR MOHAMMAD ABDUL GHAFOOR SHAH

Pir Mohammad Abdul Ghafoor Shah is the spiritual successor of Syed Mohammad Abdullah Shah and his Divine secret keeper. Out of great love and affection he has very beautifully defined

[15] *8th Shawwal 1267 H to 29th Ramadan 1276 H.*

the marvelous beauty of Syed Abdullah Shah in his Saraiki poetry which is given below with explanation. In March 2002, Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman published his first eulogy "*Chashma Khuliya Noor Haqqani*" in his book "*Guldasta Abyat-o-Manajaat Shahbaz-e-Arifaan Sultan-ul-Auliya Hazrat Sakhi Sultan Syed Mohammad Bahadur Shah*" by the name "*Pir Syed Bahadur Ali Shah*" from pages 58 to 60. Later on while going through the transcript he verified that this eulogy is written by Hazrat Sakhi Sultan Pir Mohammad Abdul Ghafoor Shah for his spiritual guide Syed Mohammad Abdullah Shah.

The pen name of Pir Abdul Ghafoor Shah, "Abdul" at the end of this eulogy also verifies that it was written by him.

Here's the eulogy with explanation:

چشمہ کُھلیا نور حقانی
شاہ عبداللہؒ فیض رسانی
احمد پور وِچ نور برسدا
جتھے شاہ عبداللہؒ وسدا
واقف لوح قلم تے مسدا
ہے وچ ملک بہاول خانی
شاہ عبداللہؒ فیض رسانی

Explanation: In this stanza Syed Abdul Ghafoor Shah appreciates the beneficence of his spiritual guide that has enlightened the Ahmadpur city where he resides. He says that the benevolence of Syed Abdullah Shah is like the fountain head of Divine light and splendor in this world. The showers of Divine light sprinkle over Ahmadpur every moment since Syed Abdullah Shah resides there. After passing through the station of annihilation in Allah

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and being immortal with Allah, Syed Abdullah Shah has reached the highest ranks and is blended perfectly in the Divine Oneness that he has acquired the Divine knowledge of Totality. He is aware of whatever is written in the Guarded Tablet with the Divine Pen and the Divine Ink. The city of Bahawalpur blooms of Divine fragrance just because of the beneficence of Syed Abdullah Shah.

عَرف عجائب عارف باللہ
طالب ویکھ عجب سلسلہ
شکر پڑھن اَلْحَمْدُ لِلّٰہ
ویکھ جمال رسولؐ نشانی
شاہ عبداللہؒ فیض رسانی

Explanation: Syed Mohammad Abdullah Shah was appointed at the station of Divine guidance and persuasion after complete annihilation and becoming immortal with Allah. His enchanting and magnificent personality was enlightened with the Divine light that he became famous for it. The Divine seekers see him and lavish their souls with Divine vision and find inner peace. The seekers are thanking Allah for this huge blessing. Syed Abdullah Shah is a perfect reflection of the morals and ideology of Prophet Mohammad that seekers in this era can benefit from him in the same way they benefitted from Prophet Mohammad.

طالب صادق سالک آون
لین مراداں جھولی پاون
کر تلقین تے راہ وکھاون
کھول سناون راز نہانی
شاہ عبداللہؒ فیض رسانی

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Explanation: Syed Mohammad Abdullah Shah has opened the door of Divine beneficence for the seekers who comes with sincerity and purity of intentions. They can get their pockets full of his blessing. He not only blesses their hearts and souls with the Divine light but also guides them to the eternal journey towards Allah. For those who are curious to find out way towards Allah, he reveals the Divine secrets upon them and mysteries unfold to them with his blessings and spiritual attention. He is an expert at cleansing the inner self and guiding the seekers in the Divine path so they can get Divine vision, which is the sole purpose of life.

رمزاں مخفی جگ وچ ہلیاں
مَلک فلک تے مارن جھلیاں
دریاں نور کرم دیاں کھلیاں
تھئی سب حور پری مستانی
شاہ عبداللہؒ فیض رسانی

Meaning: Syed Abdullah Shah has blessed this material world by revealing the Divine secret. Everybody is welcomed to seek his benevolence and guidance to reach Allah. The windows are open to let the Divine light pass so the way to reach Allah is visible in the darkness. The showers of Divine light are open on the seekers in this Divine path. This is a point of celebration for everyone even the angels on the skies who scream in joy. The ways which lead to the Divine light have appeared making the houries in heavens become ecstatic.

فیض فیاض دے ویکھ پیارے
مارے جوڑ اناالحق نعرے
نالے اَن حد پیا طوارے

چال مجازی ہوگئی فانی
شاہ عبداللہؒ فیض رسانی

Explanation: Syed Abdul Ghafoor has seen the striking spiritual powers of Shah Abdullah and is inviting everyone to see for themselves. He has highlighted his limitless spiritual benevolence. Those who see his Divine self get so drenched in the Divine light that they begin to see the reflection of this Divine light in themselves. Since Allah resides in human being that's why it's said that Allah is nearer to human than his jugular vein. Hence, when with the blessing of Syed Mohammad Abdullah Shah, the seekers of Allah witness the Divine light in them they do not remain in senses and start shouting in ecstasy that they are Allah similar to what Mansur al-Hallaj had said. If the seekers are in this state, then what would be the state of their guide!

He is blended in the Divine Oneness to such an extent that his humane characters have faded. His human attributes have annihilated and what remains behind is the Beloved-Allah.

عاشق بے سر پھرے مسافر
توڑے لوگ سدے چا کافر
واللہ عار نہیں کجھ آخر
ویکھ چشمہ لعل یمانی
شاہ عبداللہؒ فیض رسانی

Explanation: All the seekers of Allah whom Shah Abdullah has blessed with the intensity of Divine love have been free from the clutches of the worldly desires. These Divine lovers who have chosen the path of Faqr, taste death before dying. Even if people call them disbelievers, they desire nothing except the elevated perfect spiritual guide Pir Abdullah Shah who grants *(invocation and contemplation of)* Ism-e-Allah Zaat. It is only because of his

generous spiritual attention that these seekers are going through the path of Faqr for the sake of Divine vision and closeness. These seekers have seen the Divine reality in the sacred manifestation of Syed Mohammad Abdullah Shah by his Divine attention and contemplation of Ism-e-Allah Zaat that now they are not willing to hold back of his slavery even if people call them an infidel. These seekers are adamant to reach Allah. It is because of the kind blessing of Syed Abdullah Shah who has rooted the priceless pearls of invocation and contemplation of Ism-e-Allah Zaat in their hearts.

خوبی نرگس ناز نظر دی
نیتی طاقت ہوش صبر دی
عبدؔل آہی لیل قدر دی
واہ روشن او سِرّ سبحانی
شاہ عبداللہؒ فیض رسانی

Explanation: In this stanza Pir Abdul Ghafoor Shah is praising the eye-catching personality of his spiritual guide, Syed Mohammad Abdullah Shah. He has compared his persona and the beauty of eyes with flower narcissus. The flower has beautiful pure white petals full of fragrance and a prominent yellow corona. Pir Abdullah Shah has such beauty that his eyes are like the narcissus flower. The personality of Shah Abdullah is also like the white petals, all clear and free of any dark attributes. And just like the prominent yellow corona of the flower, his attractive eyes filled with the Divine light stand out in his personality. The beholder of his beauty struggles to get control upon his senses patiently. Day and night, my spiritual guide comes in my vision and reveals the Divine secrets. Shah Abdullah has opened the fountain head of his Divine beneficence for everyone, and spreading it to masses.

❖ In the following eulogy Pir Mohammad Abdul Ghafoor Shah is appreciating the beauty of his spiritual guide, Syed Mohammad Abdullah Shah and the beneficence he gained from Sultan Bahoo.

اللہ محمدؐ پیر نوازیا یاغوثِ اعظم جیلانیؒ
واہ حضرت سلطان باھُوؒ تینوں کیتی مہربانی
پیر عبداللہؒ شاہ معظم آل رسولؐ نشانی
احمد پور وچ تخت تیرا وچ مُلک بہاول خانی
حسن کمال خوابیدہ چہرہ ویکھ سیرت انسانی
اُو لُٹ پون مہتاب صحی کر جلوہ شاہ نورانی
تاب کنوں بے تاب کرے اُو صورت یوسف ثانی
نال نظر امداد کرم دے سپر کھولن طبقانی
پیر عبداللہؒ شاہ معظم آل رسولؐ نشانی

Explanation: Syed Mohammad Abdullah Shah stayed in the tomb of Prophet Mohammad for twelve years where he was blessed with the beneficence from Prophet Mohammad who assigned Ghaus-ul-Azam Shaikh Abdul Qadir Jilani to spiritually train him so he can reach the sacred shrine of Sultan Bahoo in Pakistan, where the Trust of Faqr was transferred to him. He belongs to the lineage of Prophet Mohammad and is the Sarwari Qadri guide after Sultan Bahoo. The gracious self of Syed Mohammad Abdullah Shah reflects the beneficence and favor of this holy lineage.

He was ordered by Sultan Bahoo to settle his spiritual throne in Ahmadpur, Bahawalpur, *(Pakistan)* and guide people towards Allah. The real beauty of Syed Mohammad Abdullah Shah is

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that his sacred self holds the treasure of Faqr. He has eye-catching personality enlightened with Divine light. One can sacrifice anything and everything for this luminous beauty which is even more attractive than the moon. His novel beauty resembles to that of Prophet Joseph which excites the zest of seekers of Allah to see him. Syed Mohammad Abdullah Shah, the spiritual grandson of Prophet Mohammad has got such spiritual powers that with his Divine attention he can clear all the hurdles of the seekers of Allah in the Divine way and guide them in proximity to Allah.

ثابت قدم شرع تے محکم تَمَّ الْفَقْر مکانی
کر تقرار نصیب ازل دا ویکھن قلم ربّانی
طالبِ خاص چِھکن گِھن دوروں نالے طرح نہانی
طالب نوں تلقین کرن دس کھولن رکن یزدانی
پیر عبداللہؒ شاہ معظم آل رسولؐ نشانی

Meaning: Syed Mohammad Abdullah Shah is the true reflection of the Prophet Mohammad. He strictly followed the sharia and Sunna of Prophet Mohammad in guidance to the Divine path. He can rise the seeker to the ultimate level in Faqr where he sees nothing but Allah. His marvelous spiritual attention cleanses the heart of seeker from the lust of material world and Satanic desires so his soul can fly to the Divine world in proximity to Allah where it gets nourishment with the Divine vision. Syed Mohammad Abdullah Shah's magnetic spiritual attention attract the Divine seekers towards him regardless of distance. He transforms the immortal behaviour and diseases of inciting innerself[16] to one

[16] The innerself is translated from the Arabic word nafs (نفس). It has four layers. Each layer annihilates into the next upon its spiritual cleansing. The first layer incites a person to commit sin. On purification it reaches to the second layer which repents. The third layer inspires before committing sin. Whereas the last and fourth layer is pure.

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which is pure and takes them out of darkness of ignorance towards the light where the Divine Secrets are revealed. All such attributes show that he belongs to the progeny of Prophet Mohammad.

جوڑ کلید تصور دی تہہ دیوین گرم دوکانی
سالک دا کر بہت تسلّا بولن ڈر دہانی
ویکھ کلید تصور دی سبھ قفل کھلن ہریانی
عکس کلید کریسی دل نوں روشن دوہاں جہانی
پیر عبداللہؒ شاہ معظم آل رسولؐ نشانی

Explanation: Syed Mohammad Abdullah Shah blesses the seeker with the invocation and contemplation of Ism-e-Allah Zaat which is the key to the treasure of Faqr. He engrosses the seeker in this Divine invocation and with his spiritual power cleanse his inciting innerself and purify heart so he can see the Divine wonders. The seekers are surprised to see that with the spiritual beneficence of Syed Mohammad Abdullah Shah, the contemplation of Ism-e-Allah Zaat shows its efficacy and opens the locked doors to the Divine union.

Syed Mohammad Abdullah Shah advises the seekers to cautiously travel on the path of Faqr. His Divine attention has free their hearts from the fear of Satanic powers but the seekers need to keep their eyes intact on their spiritual guide who can help them surpass all the immoral desires of inciting innerself that are hurdles in their path. Syed Abdullah Shah has superb spiritual powers with which he enlightens both inward and outward states of the seekers. The Divine light has enlightened their heart and now they have clear picture of how life needs to be in both worlds. That has become possible only because Syed

Mohammad Abdullah Shah is a shining star from the progeny of Prophet Mohammad.

آتش مشق سڑیسی سبھ زنار تے کفرستانی
سینہ صاف کریسی سبھ وہمات ویسن نفسانی
لیل نہار تھیسی وت وارد وچ ہر وقت زمانی
دہ لکھ ستّر ہزار تجلّی پوسی وچ دل جانی
پیر عبداللہؒ شاہ معظم آل رسولؐ نشانی

Explanation: Pir Mohammad Abdul Ghafoor Shah says that Syed Mohammad Abdullah Shah is a perfect spiritual guide who blessed me with the invocation and contemplation of Ism-e-Allah Zaat. It is only due to his spiritual attention that I drowned in the remembrance in such a way that all my doubts are clear and my heart has become free of Satanic thoughts. The invocation of the remembrance has burnt my disbelief and Satanic illusions into ashes. My inner self has got a new life since it is under his Divine attention every moment. The infinite Divine theophanies are enlightening my heart and my spiritual guide's benevolence has given me ability to absorb them rather be mesmerized by them. This is possible only because Syed Mohammad Abdullah Shah belongs to the progeny of Prophet Mohammad.

ویکھ ظہور اصل دیاں لاٹاں غیر تھیسی نسیانی
سالک نوں سمجھائین بہہ نال استمداد امکانی
کہ مذکور اظہار سنائین آکھن بات لسانی

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بخش برات ازل وچ دیوین کھولن کان خزانی
پیر عبداللہؒ شاہ معظم آل رسولؐ نشانی

Explanation: The sacred self of Syed Mohammad Abdullah Shah is illuminating with Divine light. When a seeker reaches his holy court, the darkness of infidelity dispels and his heart is cleansed of all the worldly desires. The seekers are mesmerized by his Divine beauty to such an extent that they forget everything. He not only keeps the seekers under his spiritual attention but also guide and advise them verbally. He advises all the seekers to be consistent in their struggle to reach Allah.

Syed Mohammad Abdullah Shah is stationed at very high spiritual status but he educates his seekers according to their ability to understand and bless them as per their urge and desire for the Divine vision. He blesses the seekers and reveal the Divine Reality on them. Then it is up to the courage of seeker that how much effort he makes to stay in proximity to his spiritual guide who can help him cross all the limitations and boundaries of the material world so he can enter the world of preexistence where the treasures of Divine vision and union are bestowed upon him. This is possible because Syed Mohammad Abdullah Shah is a shining star from the progeny of the Holy Prophet.

نور کنوں مسرور کرین دل موج دیوے جریانی
تروڑ حجاب سُٹن ظلماتی کُھلے عین عیانی
کر غم دور گھنیں دلداری نال ہمت مردانی
در آئے دی لاج پالن رکھ شیوہ شان شہانی
پیر عبداللہؒ شاہ معظم آل رسولؐ نشانی

Explanation: Syed Abdullah Shah floods the heart of the seeker with his spiritual attention which cleanses all the satanic dirt on the heart thus enlightening it with the Divine light. The inner-self of seeker is blessed with the continuous invocation of Allah. This unveils the self and the seeker sees the Divine Reality clearly. Syed Mohammad Abdullah Shah alleviates the worries of the seekers, help them keep the courage in the struggle of Divine Path with his affectionate benevolence. He is the kind king from the progeny of Prophet Mohammad who honor the requests of the seekers at his door and never return them empty handed.

شفقت نال سمہالین ہر دم گنج دیوین ارزانی
ظاہر باطن کرو توجہ نال کرم احسانی
نال نظر ارشاد کرین دس اسمِ اعظم سبحانی
سُنیم بات صفات تیری دی عجب لگی حیرانی
پیر عبداللہؒ شاہ معظم آل رسولؐ نشانی

Meaning: Syed Mohammad Abdullah Shah affectionately takes care of his disciples every moment and bless them with the treasure of Faqr without involving them in hard and long prayers. He blesses them both inwardly and outwardly and with his kind spiritual attention enriches their soul with the Reality of Ism-e-Allah Zaat.

O' my spiritual guide! I am very surprised by the Divine attributes you possess which are truly the sign that you belong to the progeny of Prophet Mohammad.

بھاہیں حسن تیرے دیاں بَلیاں ہوک لگی تن کانی
عشق چراغ بَلیا وچ دل دے شوق گھتی گل گانی

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حُب دیدار تیرے دی غالب کیتی سِک روحانی
تھی راہی گھر چھوڑ چلیم، توں واگ چھکی جسمانی
پیر عبداللہؒ شاہ معظم آل رسولؐ نشانی

Explanation: The flame of your striking beauty has set my heart on fire with the Divine love. The heat of this fire has burned my weaknesses and illuminated my inner-self. Now it's very hard for me to bear your separation even for a moment. The luminous blaze of your love is like my necklace that never separates from me. Your vision gives life to my dead soul. It has strengthened enough to fly to the destiny of your vision. Your spiritual attention has given me the courage to leave the whole world for you since my heart finds peace only in your service. All these attributes are the signs of you being from the sacred of Prophet Mohammad.

وچ جناب تیرے دے پہنچیا ایہہ بندہ سفرانی
نال کرم سَڈ کول بہا تے دے سایہ سبحانی
جو احکام کیتونی بہی وت کیتم سبھ فرمانی
کر احسان کمال لطافت وَل وَل قول کیتانی
پیر عبداللہؒ شاہ معظم آل رسولؐ نشانی

Explanation: Pir Abdul Ghafoor Shah says that I left my house in search of Allah so He guided me to the right path and I reached your sacred court. Now that I have come to your slavery, kindly accept me under your celestial blessing and guide me in the Divine path. I have tried my best to be your obedient servant. I have tried my best to give up my desires to be the way you wished me to be. Please keep up with your sacred promise now and bless me with your kind spiritual beneficence. Syed

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Mohammad Abdullah Shah belong to the family of Prophet Mohammad, hence one can expect such promises be fulfilled at his sacred court.

پورا رہم قرار اوہین تے کر مشکل آسانی
شالہ قول پہنچایم قبلہ نال ہمت مردانی

صحبت دی گل یاد کیتی کجھ عبدؔل طرح بیانی
ہے تلقین حقیقی اس وچ حضرت پیر پیرانیؒ
پیر عبداللہؒ شاہ معظم آل رسولؐ نشانی

Explanation: O' my beloved spiritual guide! please help me keep up with my promises. I am trying to fulfill all my commitments but it is not possible without your favour and beneficence. I hope that I have the courage and ability to spread your teachings in as effective way as I have learned from you. I have tried to explain your splendor and grandeur in a remarkable way so that all people may be aware of your high status and teachings. I have attempted to show the world that your teachings are in fact the words of Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani and you belong to the sacred progeny of Prophet Mohammad.

- In the following eulogy Pir Mohammad Abdul Ghafoor Shah talks about the beneficence he got from his spiritual guide. Syed Mohammad Abdullah Shah did not have any son so he called Pir Abdul Ghafoor Shah his son. He has expressed this fact in the following eulogy.

جان ونج نال ادبدے بیٹھیم نیڑے مرد صفائی
پیر عبداللہؒ شاہ مینوں ہک بات عجب سمجھائی
توُ ہیں فرزند اساڈا دل وچہ رکھ چھپائی

تھی خوشحال حضور بیٹھیم جد کامل رمز ویکھائی
کر تسکین ٹکیم وچ خدمت تھیم امید سوائی
پیر عبداللہؒ شاہ مینوں ہک بات عجب سمجھائی

Explanation: Pir Mohammad Abdul Ghafoor Shah spent his life in the slavery of his spiritual guide and proved to be his spiritual heir. One time he sat respectfully near his spiritual guide Syed Mohammad Abdullah Shah, who revealed the secret of Ism-e-Allah Zaat and transferred the treasure of Faqr to him and told him that he is his spiritual son. He also gave him the strength to keep it a secret since Allah likes to reveal His secrets among common people at the right time. Pir Abdul Ghafoor Shah was overjoyed with this beneficence from his spiritual guide and continued to serve him with high hopes and out of sincere love.

ہک دینہہ نال عنایت دے شاہ ایہ گفتار آلائی
پند میری فرزند میرا سُن ہویسا بہت سجائی
جیکر موت ونجیں گھِن اسانوں جانے نہیں جدائی
رہن قریب ہمیش اساڈے نت دل جان رلائی
چھوڑیں ناں اسانوں ہرگز ہوسی نہیں لوائی
پیر عبداللہؒ شاہ مینوں ہک بات عجب سمجھائی

Explanation: One day Syed Abdul Shah gave me with a great piece of advice. He told me, ‘O son! Listen to my advice as this will serve you well. We are like one soul in two bodies and are spiritually one to such an extent that even death cannot apart us. This eternal company cannot be separated by any limitations of life. Therefore, never let the boundaries of these two lives bring distance between us. We are and will stay spiritually one forever.

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تھیسی گال کمال تینوں سبھ جو کُجھ اساں آلائی
گئی سستی وت چھوڑ جتھاں شہہ محکم بندھائی
خامی کنوں حضور اگے میں کر تقریر سنائی
جے فرماؤ حجرے وچ پکڑ بہاں تنہائی

چلّے دی بھی دیوو رخصت پوے قبول کمائی
پیر عبداللہؒ شاہ مینوں ہک بات عجب سمجھائی

Explanation: My beloved spiritual guide assured that time will prove his words to be true. This good news encouraged me to work hard to perform mystic prayers so I can reach such elevated spiritual states in proximity to my spiritual guide quickly. My innocence! I requested him to permit me to seclude away myself for forty days so I can put all my energy and focus only on the prayers that would help me purify my inner self and elevate me spiritually.

چھ ماہ گزر گئے وچ خدمت آکھیم نال جھکائی
نرمی نال زبان کنوں شاہ گل ایہہ فرمائی
حجرہ گل دا جان فریبی چلّہ سبھ مکرائی
جوڑ قلعہ وچ حجرے دے چھپ بیٹھا درد ہوائی

کر دعوے فرعون وانگوں نت رکھدا فخر وڈائی
پیر عبداللہؒ شاہ مینوں ہک بات عجب سمجھائی

Explanation: Syed Mohammad Abdullah Shah stayed quiet on my request of forty-day seclusion for prayers. Six months passed by and I requested him again. Then he politely explained me the fact that forty days seclusion for the sake of prayers in a small

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room away from the world is not the right thing to do. It is a satanic trick and does not make a person any better rather it makes him proud like Pharaoh. This is because excessive prayers by cutting off from world makes a person think that he is very pious and close to Allah which is food for his inciting innerself and makes it stronger. The act of bragging about one's piousness is frowned upon in Allah's court. It pushes the seeker away from Allah rather than elevating him spiritually.

حجُرہ اصل پچھان پسر بیا کُوڑ سبھ چترائی
حجرے دے وچ گم ھوون ہور دی خبر نہ کائی
چلّہ چال جمال ویکھیں جتھے اِسم کرے روشنائی
کیتا قول پلیسوں اساں نالے حکم خدائی
وقت اُتے موقوف سبھ گل تھیسی بہت چنگائی
پیر عبداللہؒ شاہ مینوں ہک بات عجب سمجھائی

Explanation: He further advised me to recognize the actual place where I would find Allah and understand that everything else is an illusion or deception. Allah lives within the heart of the seeker. He should free his heart from all clutches and be engrossed in the vision of his Beloved. The invocation and contemplation of Ism-e-Allah Zaat obtained from the spiritual guide is the key to the closeness to Allah. It removes the dirt of this world and then you can see the luminous vision of the Beloved. The forty days' seclusion and excessive prayers boast the self and person feels proud of being pious. Soon all my promises will prove to be true and you will reach the elevated spiritual status as per promise. Everything happens on a predetermined time. It cannot be sooner or later. Let the time bring destiny to you in the best possible shape.

ہوسی نہیں زوال کوئی گل تھیسی نہیں اَجائی
غور کنوں فی الفور کرے بھی مخفی طور بھلائی
عاجز دی نت کرے تسلی وہ رہبر مولائی
عین یقین مقیم تھیا وت کرسن وعدہ وفائی
عبدلؔ جو تقدیر مقدر جان لکھی سر آئی
پیر عبداللہؒ شاہ مینوں ہک بات عجب سمجھائی

Explanation: Syed Mohammad Abdullah Shah assured me that his promise will be fulfilled and he will never leave me alone in the journey towards Allah. His spiritual attention will always be with him that will benefit him. He must ponder upon his words so he can understand the hidden meaning in it. It is blessing of my perfect spiritual guide that my humble being got free of all the worries. Oh Abdul *(Pir Abdul Ghafoor Shah)*! Be sure that whatever is written in the destiny must appear on the appointed time.

- In the following eulogy Pir Mohammad Abdul Ghafoor Shah talks about the spectacular beauty of his spiritual guide Syed Mohammad Abdullah Shah Jilani.

نور اللہ کر آیا تجلّی جوڑ شکل شاھانی
پیر عبداللہؒ شاہ گُل کھڑیا باغوں شاہِ جیلانیؒ
شاہ خوباں محبوباں دا ہادی ہے لاثانی
شمس قمر تے لیل قدر سبھ ویکھ رہن حیرانی

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عارف کامل خاص مکمل صاحب عین عیانی
سے مشتاق جمال اللہ تے جان کرن قربانی
نور اللہ کر آیا تجلّی جوڑ شکل شاھانی
پیر عبداللہؒ شاہ گُل کھڑیا باغوں شاہ جیلانیؒ

Explanation: The light of Allah has enlightened in the form of Syed Mohammad Abdullah Shah. He is the precious gem from the family of Shaikh Abdul Qadir Jilani who nourished him spiritually on the order of Prophet Mohammad. All the Divine attributes have collected in sacred being of Syed Mohammad Abdullah Shah. He is the perfect guide of all the lovers of Allah. The way he cleanses the hearts of the seekers and takes them at such a level where their souls are mesmerized by the Divine vision is amazing. The whole universe is astonished to see his grandeur and great spiritual powers. He is the perfect Mystic. He is at the level of Oneness with Allah, Who has given him the knowledge and sight of all the realms *(both hidden and manifested)* the whole universe. Gazillions of lovers are getting beneficence from him and are ready to sacrifice their lives on seeing his Divine Beauty.

سلک سلوک دے کھولے ہادی جانت دُرمعانی
کر کے جوش و خروش اُچھلے وجد دی طغیانی
ہِن شہباز ہدایت دے کیا چال چلن مستانی
مارن جوڑ انالحق نعرہ ذات اللہ وچ فانی
نور اللہ کر آیا تجلّی جوڑ شکل شاھانی
پیر عبداللہؒ شاہ گُل کھڑیا باغوں شاہ جیلانیؒ

Explanation: Syed Mohammad Abdullah Shah is such a great guide in the path of Faqr that he unfolds the Divine secrets upon seekers of truth. His remarkable supervision makes the spiritual journey towards Allah smooth for the seekers. He ignites their souls with the zest to see Allah to an extent that it illuminates the Divine light in them. They become the falcons of the way of righteousness and have high flight towards the Divine realm. They reach a spiritual state of trance on beholding the Divine vision.

The magnificent guidance and spiritual attention of Syed Mohammad Abdullah Shah strike the soul of seeker in such a way that the Divine reality unveils, the seeker's own existence disappears and he only sees the Divine light in his body. Overwhelmed in the Divine union they cry out 'I am the Truth' like Mansur al-Hallaj. No doubt the Divine light is flourishing the universe in the sacred self of Syed Mohammad Abdullah Shah, who belongs to the progeny of Shaikh Abdul Qadir Jilani.

واہ واہ سیّد پاک مکرم وجہہ اللہ نورانی
وچہ ادراک قدیم کیا پوہچن وہم خیال گمانی
کھولے لطفوں عارف کامل سبھے راز نہانی
سد حضور چا کشف کرائی اسمِ اعظم قرآنی
نور اللہ کر آیا تجلّی جوڑ شکل شاھانی
پیر عبداللہؒ شاہ گُل کھڑیا باغوں شاہ جیلانیؒ

Explanation: May all the glory and praises be upon the honorable Syed Mohammad Abdullah Shah whose countenance is the true reflection of the luminous Divine light. He is the Divine manifestation and is at such elevated mystic status that one cannot imagine of. He is the perfect Mystic of Allah and reveals the secret of Divine Reality upon the ones seeking closeness to

Allah. He opened the door of his benevolence on me as well. He sanctified my soul and I found myself in the Divine court after which the Reality unveiled itself and the secret of Ism-e-Allah Zaat was revealed upon me.

ہک طرفے وچ جس نوں چاہے سیر کھولے طبقانی
جے چاہے جھمکار اندر پہنچائے لامکانی
منزل اُس مقام پہنچائے نہیں جو وچ بیانی
کر گلزار دیدار کنوں، سب راز جانا عرفانی

نور اللہ کر آیا تجلّی جوڑ شکل شاھانی
پیر عبداللہؒ شاہ گُل کھڑیا باغوں شاہ جیلانیؒ

Explanation: Syed Mohammad Abdullah Shah has such spiritual powers that in a glimpse he can take the seeker to the journey of the whole universe which is beyond one's imagination and description. If a seeker has passion for the proximity of Allah, the benevolence of Syed Mohammad Abdullah Shah is open. In the blink of an eye, he can take the seeker beyond all stations, time and space where there is nothing but Allah. O' my beloved spiritual guide! Kindly bless me so my soul can bloom with the vision of and union with Allah. I get acquainted with the Divine Secrets that grant me the eternal bliss.

خادم روز ازل تے کرو خاصہ گنج ارزانی
ہر دم دم وچ قدم قدم تے کرو فیض رسانی
قلب سقیم سلیم کرو ذرہ فیضوں دے درمانی
ظاہر باطن پہنچو ہادی کر امداد روحانی

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نور اللہ کر آیا تجلّٰی جوڑ شکل شاھانی
پیر عبداللہؒ شاہ گُل کھڑیا باغوں شاہ جیلانیؒ

Explanation: O' dear spiritual guide! I am in the circle of your slavery since eternity. Kindly bless me every moment and in every step of my life. A little drop from the ocean of your beneficence is a panacea for my filthy heart. Your perfect spiritual sight has the power to fill the darkness of my heart with the illuminated Divine light. O' my beloved guide! Please come to my rescue in my both inner and outer difficulties and aid me with your Divine guidance. No doubt you are the embodiment of righteousness and Divine Essence.

شاد آباد کرو ایہہ دل سبھ فوج نَسّے شیطانی
بخش تصرف کامل ہادی نور وِیکھا جسمانی
نور اللہ کر آیا تجلّٰی جوڑ شکل شاھانی
پیر عبداللہؒ شاہ گُل کھڑیا باغوں شاہ جیلانیؒ

Explanation: O' my beloved spiritual guide! Please enlighten my heart with your Divine Essence so it is free from all the satanic delusions. I have observed the Divine light in your physical being. Kindly enrich my soul with your spiritual attention that kills my inciting innerself and help me surpass all the hurdles between me and Allah. Your sacred being has given the face to the Divine Reality. This Divine manifestation shows that you are the Holy gem from the progeny of Shaikh Abdul Qadir Jilani.

- In the transcript, the following eulogy was found in Urdu language. This eulogy is written by Pir Mohammad Abdul Ghafoor Shah in the honour of his spiritual guide Sultan-ul-Tarikeen Syed Mohammad Abdullah Shah Madni Jilani.

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مجھے بھاتے ہیں یا حضرت اذکار تیرے
میرا ورد وظیفہ ہیں وہ خوش اسرار تیرے

جو حضرت مصطفیٰؐ کے ہیں تمام اطوار تیرے
جو حضرت غوث اعظمؒ کے ہیں سبھ آثار تیرے

نظارا خاص وجہہ اللہ وچ دیدار تیرے
جو اکبر حج ہوتا ہے مجھے دربار تیرے

یقین میں ایک گُلبن ہوں کنوں گلزار تیرے
یہ ہیں گُل پھُل تیرے سبھ خار تیرے

کسی سے کچھ غرض نہیں ہم ہیں سرکار تیرے
اگر زاہد و عابد ہیں دِگر گناہ گار تیرے

محبت کے ہیں دلِ خموش میں بھڑکار تیرے
غلامی کے ہوئے حق سے ہمیں حقدار تیرے

Explanation: O' dear spiritual guide your Divine words leave a strong impact on my heart and enlighten it with the Divine light. These words of wisdom unveil many Divine secrets and have become my prayer which I keep repeating every moment. You represent the ideal picture of Prophet Mohammad. You have all the signs and attributes that reflect your association with Shaikh Abdul Qadir Jilani. Your sacred sight is like view of the Divinity. In your sacred court my inciting innerself gets fragile every moment and I get the power to fight against its tricks.

Surely, I am a rose from your sacred garden whom you have nourished with your Divine favour.

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As all the flowers, fruits and even the thorns belong to you;

O' my spiritual guide! I have nothing to do with anyone else as I only belong to you.

Your beneficence has made the sinful pious and blessed.

Your extreme love has set my heart on fire and being distant from you raises this flame.

Being in the circle of your slavery is a blessing and nothing less than an honour for me.

- Hazrat Sakhi Sultan Pir Mohammad Abdul Ghafoor Shah has used the pen name "Abdul" *(slave)* in his poetry. Every word of his poetry depicts his intense love for his spiritual guide, Syed Mohammad Abdullah Shah.

Shahbaz-e-Arifaan Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah Kazmi Al Mashhadi has written a beautiful eulogy in the honour of Syed Mohammad Abdullah Shah.

حمد الٰہی ہر دم ہووے شامل جاودانی
لا محدود درود نبیؐ نوں ہر ویلے ورد زبانی
آلؑ ،اصحابؓ رسولؐ اللہ تے ہے رحمت رحمانی
حضرت پیر پیارا ربّ دا مظہر فیض ربانی
منور سارا عالم نوروں شمس صحیح فیضانی
سلطان الفقر فیاضِ دو عالم ہو محبوبِ سبحانیؓ
علمِ جمال اعلیٰ فرمایوس فیض باھُو سلطانیؒ

تریاق مزارحضور انور دا زہر ونجے نفسانی
سلطان سخی عبداللہ شاہؒ دی واہ واہ فیض رسانی

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Explanation: All the glory and praises be upon Allah who is the master of the universe and worth praying every moment. Infinite salutations and blessings be upon His beloved Prophet Mohammad. The blessings of Allah may also shower upon the sacred family and companions of Prophet Mohammad. My beloved spiritual guide Hazrat Sakhi Sultan Pir Syed Mohammad Abdullah Shah is a gift from Allah and His manifestation in this world. The whole world is enlightened by his existence and Divine light, which disseminate on the world just like the bright sun. Sultan-ul-Faqr Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani is the source of Divine beneficence in both worlds and the holy being of Syed Mohammad Abdullah Shah is his incarnation. Hazrat Sakhi Sultan Bahoo also blessed him with all his knowledge and Divine glory.

The beneficence from the sacred shrine of Syed Abdullah Shah washes away the filth and purifies the self just like an antidote eliminates the deadly poison out of the body. All praises be upon Allah who has consecrated the sacred being of Syed Abdullah Shah and blessed us with his benevolence.

عمر تمام خراب ہوئی جناب گناہ وچالے
پا جھاتی اسمآء صفاتی دور ہوون سب کالے
حقیقتِ حق تحقیق ہووے بھی کنہہ کن ابہالے
دے موج وکھاؤ اَوج سخی کر دو جگ مالا مالے
نہ ویکھیں حالت میری نام تیرا لج پالے
توں امواج ہے بحرِ کرم دا والا منصب اعلے
کرم اپنے دا دان عطا کر قبلہ دوہیں جہانی
سلطان سخی عبداللہ شاہؒ دی واہ واہ فیض رسانی

Explanation: O' my beloved spiritual guide before coming in your sacred court I wasted my whole life in sins. Kindly bless me with your Divine beneficence that eliminates the darkness of my life. Please enlighten my heart with the light of the Divine names so their Reality is revealed on me and I understand the secret of creation of the whole universe on Allah's order of 'Be'. O' beneficiary! Show the humongous wave of your Divine beneficence that conquers the darkness of the whole world. Please take me to the zenith of the Divine journey and bless me according to your supreme spiritual status and conceal my drawbacks as it is your attribute to protect the dignity of others. You are the ocean of the Divine benevolence stationed at the remarkable spiritual level. O' honorable spiritual guide! I beg you for your spiritual aid since you are capable of the greatest Divine favours.

سامان لیاون سالک تیرے نیکی تے بھلائی
اس بندے گندے مندے تیرے ضائع عمر ونجائی
آس افضال تساڈے دی ہک آہم جھولی پائی
محویت ہاویت ہووے مطلق بخش خدائی
حساب نہ زیبا بادشاہاں ادنیٰ نال گدائی
غلام کمینہ دیرینہ ہے حاضر سیس نوائی

استغراق ہووے توحیدی حالت خاص عرفانی
سلطان سخی عبداللہ شاہؒ دی واہ واہ فیض رسانی

Explanation: O' my beloved spiritual guide all your disciples are very dedicated and pious. I am the most sinful, wasted my whole life and did not do enough good deeds that would make me acceptable in your sacred court. My sac has nothing but the hope

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to get your benevolence and kindness. Please grant me with intense engrossment in Divine vision and take to optimum level of union with Allah. I have come to your door step seeking your beneficence, please do not consider my sins as it's against the honour of the kind king like yourself. O' Syed Mohammad Abdullah, the amazing beneficent! I bow my head of guilty in your sacred court, kindly hold all my attention in the knowledge of Divinity that teaches me Divine Oneness.

صبح تے شام ہک نام تساڈا لیندیاں عمر گذاراں
اسم مبارک اعظم تیرا اندر باغ بہاراں
باہجھ تیرے نہیں ساہجھ کائی سر تیرے توں واراں
کر کرم تے دل نوں گرم عشق لئے ہن ساراں
غیر دی سیر ونجاؤ دل توں نور ہووے انواراں
ہادی مست الست کرو ہک حرف بلیٰ پکاراں
تاثیر اسمِ اَللّٰہُ دل وچ پا ہووے قبول سوال زبانی
سلطان سخی عبداللہ شاہؒ دی واہ واہ فیض رسانی

Explanation: I pray that I spend every moment of my life in your service. Taking your sacred name is like invocation of Ism-e-Allah Zaat for me which enlightens my innerself. I want to sacrifice everything for you since you are my only true companion and well-wisher. Please bless my heart with the Divine love that could illuminate the darkness in my soul. All thoughts other than yours are foreign to me. Please help me get rid of all these foreign thoughts so there remains nothing in me but you which is my way to Divine purgation. Kindly bless me with the engrossment of the Divinity so I can keep up the promise I made with Allah, on The Divine Call of "Am I not your Sustainer?" I replied "Yes! You are." O' the beneficent

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spiritual guide! May all the praises be upon your sacred self. Please listen to my request and sanctify my heart with the virtue of Ism-e-Allah Zaat and bless me with the eternal Divine vision.

عطا تاثیر تصرف بخشو جو بے انداز خزانہ
دریا فضل دا جاری ہووے بے حد بیکرانہ
عام تے خاص اٹھاون فائدہ، عالَم مرد زنانہ
دنیا دے خطرے چھوڑ ونجن تے چھوڑے نفس آشیانہ
وقت مرن دے حاضر ہوویں رہے حیران زمانہ
زندہ قبر ایمان سلامت فیض کریں شاہانہ
یا حضرت اس عاجز دی آ آپ کریں قل خوانی
سلطان سخی عبداللہ شاہؒ دی واہ واہ فیض رسانی

Explanation: O' dear spiritual guide! Please bless me with your infinite Divine treasures with your spiritual attention and ability. Let the extensive ocean of your boundless spiritual eminence flow so your beneficence spreads all over. May people from all races and gender be absolved with your spiritual excellence so they get rid of the wishes of their inciting innerself which pull them away from Divine love. I request you to be there at the time of my death and offer my funeral prayers. It does not matter if the world is surprised by it because I have this faith that you are alive in your tomb and your beneficence disseminate to the world from there. O' my benefactor! Please grant firmness to my faith by your endless bounty.

قبض تے بُسط ونجاؤ ہووے استغراق مدامی
ہر ویلے تینوں حاضر ویکھاں پوے قبول غلامی

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بہرہ مند فنا فی الشیخوں ذوقوں رہاں سلامی
بنا محقق عارف قبلہ تاں جاوے ناکامی
افعال اقوال ہک حال ہوون الہامی تے اعلامی
کر پختہ آوند یا خداوند باقی رہے نہ خامی
ممتاز مفخر کر یامرشد، دے خلعت شاہانی
سلطان سخی عبداللہ شاہؒ دی واہ واہ فیض رسانی

Explanation: Please stabilize my innerself and take me out of the continuously changing states of spiritual contraction[17] and spiritual expansion[18] so I am completely in a state of Divine absorption. Please grant me continuous presence in your court as your servant. Accept my plead and annihilate me in your sacred self and continue raising my love for you so I can reach my ultimate destination of Divine vision. I will be successful only when your spiritual attention change me into a Mystic. Let my words reflect my acts both outwardly and inwardly so there remains no controversy in my spiritual state. O' Allah! Please strengthen my faith and grant me perseverance that fix all my flaws. O' my beneficent spiritual guide! Kindly grace me in the court of Allah by dressing me in the magnificent light of Faqr.

[17] Spiritual contraction is translated from the Arabic word Qabz (قبض). It is a state of soul which results from the theophany of Allah's Majestic name Al-Qabid (القابض),The Constrictor. When the seeker experiences this state, his soul is firmly gripped and the wrathful effects of the theophanies burn a veil between him and Allah. This state is followed by the state of spiritual expansion (Busst بسط).

[18] Spiritual expansion is translated from the Arabic word Busst (بسط). It results from the theophany of Allah's beautiful name Al-Baasit (الباسط), the Expander. When the seeker experiences this state, his soul is engulfed with ineffable joy.

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سبحان اللہ یاد آوے اکثر فیض کرم سلطانیؒ
ہک دم طے طریقت ہووے کُھلے راز نہانی
کشف حقیقت نور نظارے مطلق عین عیانی
فرعون بنایا ناگاہ مینوں صحبت بُدّھ امانی
دے کر دان ولاون ناہیں شیوہ شان شاہانی
اجڑی جھوک وسایا قبلہ دے حالت وجدانی
محاق مثال ضیا خورشیدی بخشو ضو نورانی
سلطان سخی عبداللہ شاہؒ دی واہ واہ فیض رسانی

Explanation: Glory be on Allah! Your great benevolence often reminds me of Sultan Bahoo. The ancient religious belief of worshiping manmade Gods builds the characteristics of Pharaoh. These beliefs stray a person from the Divine Reality. I got side tracked but your spiritual attention opened the hidden Divine secrets on me. You unveiled the Divine light on me so I can enjoy the beautiful sight of the Divine Reality. You have blessed me with marvelous beneficence, please keep me persevered on the right path as its against your majesty to take back your blessings. My heart is devastated by the evil darkness, kindly illuminate it with your Divine light and bless me with the state of spiritual ecstasy. O' my benefactor spiritual guide! You are the radiant sun and I am like a moon who depend on your glow to illuminate. Please take me out of the gloom.

کیا پرواہ اس نوں جس داتوں ہوویں پیر مکمل ہادی
موسیٰ وانگ وکھائیں ہر دم خاص مقدس وادی
فَاخْلَعْ نَعْلَيْكَ فرمائش کر کے طرف خدا منادی

Sheikh ul Faqr Publications

دے جمال خوشحال کرو کر دشمن دور فسادی
تیرے سوریاں غم جاون تے ظاہر ہووے شادی
ذلیل علیل جلیل ہوئے سر پا کر چھاں ہما دی
ذَری نوں خورشید بنا نفسانی نوں نورانی
سلطان سخی عبداللہ شاہؒ دی واہ واہ فیض رسانی

Explanation: In the presence of your perfect spiritual guidance one does not need to worry about the difficulties in the way of Faqr. You take the seekers to such proximity where they can talk to Allah. Just like Prophet Moses they talk to Him and hear His order of (*take off your shoes)* and they learn the etiquette of appearing before the Allah with utmost respect.

O' my spiritual guide! Please grant my heart a state of tranquility by showing me the Divine light that relieves me from the clutches of my baser self). When I take your name, my soul is delighted and all my worries vanish. Your sacred shelter shades me like phoenix bird. O' my spiritual guide! You enlighten everything just like the sun. Please nurture my trivial being into your brilliant glare that illuminate my dark innerself.

کر روشن سینہ بے کینہ گنجینہ دے الٰہی
اطہر اشہر ہووے جگ وچ نام تیرے دی شاہی
فرما درخشاں فیض اویسی ماہ کولوں تا ماہی
قائم اسمِ اَللّٰہُ دا کر فرمائیو ہر دم ہمراہی
تاثیر تصرف بخشو حضرت بے حد لامتناہی
طالب نوں انوار دسیون جاوے دور سیاہی

عَمادی حالت ہووے صادر سبحانی ما اعظم شانی

سلطان سخی عبداللہ شاہؒ دی واہ واہ فیض رسانی

Explanation: O' my beloved spiritual guide! Please free my heart from all the avarice thoughts and bless me with the Divine treasure of Faqr. May the fame of your majestic name disseminate in both the worlds. Let every corner and creation of the universe from the moon high up in the sky to the fish deep down in water be enlightened with your beneficence even after you pass away from this physical world. Engrave Ism-e-Allah Zaat on my heart so I always remain in the Divine company. Grant your seekers with such spiritual powers that with the efficacy of your spiritual attention they boundlessly see the Divine light and the darkness of their hearts is eradicated. O' benefactor! With your beneficence bless us with the spiritual state as that of Hazrat Bayazid Bastami where he saw nothing but Allah and call out سبحانی ما اعظم شانی *(I am The Glorified and I possess the Great Grandeur).*

حق یقین عطا ہووے تے استعداد خدا دی

باجھ یقین نہیں کجھ حاصل ہے سب ظلمت وادی

عین یقین نصیب کرو جو چال اخص فقرا دی

توں ہوویں میں نہ ہوواں جاوے بُو ہوا دی

یا مرشد وقت آخیر ہویا ہے غالب نفس عنادی

لِلّٰہ غور کرو دے غیر کولوں آزادی

سلطان بہادر شاہؒ تسلی کر نِت فضل ہوسی سلطانی

سلطان سخی عبداللہ شاہؒ دی واہ واہ فیض رسانی

Explanation: Grant me the optimum faith that gives me strength to have the Divine vision. Since I will be nothing and walking through the darkness without it. I beg you to bless me with the faith that I gain by personally observing the Divine Reality which is your ultimate grace on me. May I sink in your sacred being to an extent that my existence becomes trivial and your Divine light prevail the darkness of my inciting innerself. O' Sultan Syed Mohammad Bahadur Shah! Why do you worry? Just relax since your spiritual guide, Syed Mohammad Shah possess the ultimate benediction of Sultan Bahoo.

FAMILY

As mentioned earlier, Syed Mohammad Abdullah Shah, first got married at the age of twenty-six years with his cousin Syeda Saeeda. This marriage lasted for only two years and the couple had no child when divorced. On Wednesday, 4th Ramadan 1241 H *(12th April, 1826)*, Sultan Bahoo ordered Syed Abdullah Shah to go to Shorkot to get married. He also ordered him to settle in Ahmadpur East *(Bahawalpur)* afterwards and persuade people over there. He said: "Go to a Jilani Syed, Fateh Mohammad, who resides in Shorkot and is very poor but has great love and affection for me. He has a pious daughter, Maryam Bibi who also has great regard for me. I want you to marry her. This order has been approved and stamped by Prophet Mohammad and Fateh Mohammad has been informed as well."

According to the order Syed Abdullah Shah went to the house of that Syed and introduced himself by his name 'Abdullah' and said that he was sent by Sultan Bahoo. Syed was very delighted to see him. Syed Mohammad Abdullah Shah then got married to Maryam Bibi. Syeda Maryam was a perfect Mystic.

After marriage, the couple went to Ahmadpur East on 29th Ramadan 1241 H. Syeda Maryam stood by Syed Abdullah Shah to guide and spread the words of Allah among women. The

common as well as the royal ladies of State Bahwalpur had immense affection and respect for her. After settling in Ahmadpur East, she never stepped out of her house until death. She died in 1279 H *(1863 AD)*, after the death of Syed Abdullah Shah and is buried[19] near his shrine.

Syeda Maryam gave birth to two girls. The older daughter, Noor Bibi was born in 1248 H *(1833 AD)* and the younger daughter, Saleha Bibi was born in 1260 H *(1845 AD)*. Saleha Bibi became famous by the name 'Bibi Pak Daman', meaning 'the chaste lady'. In 1255 H *(1840 AD)*, Noor Bibi died at the age of seven, during the life of Syed Abdullah Shah and was buried[20] near the khanqah. By birth, both daughters had the marks of Sultan Bahoo's hands on their knees. The younger daughter, Saleha Bibi, entitled as 'Bibi Pak Daman' had such a prominent marks on knees that had made her handicap and she could not walk around. She was a very pious lady and a Mystic who usually stayed in meditation. Many women benefit from her Mystic spiritual attention. When Syed Abdullah Shah died in 1276 H, she was staying with her mother in Ahmadpur East. She had refused to get married during the life of Syed Abdullah Shah since she was handicap and not able to fulfill the household responsibilities of a married woman.

In 1279 H Maryam Bibi died and Saleha Bibi was left alone. Pir Abdul Ghafoor Shah took her to his house in Mud Mopal village, Garh Maharaja, district Jhang and she started living with his first wife. She had only one son, Pir Mohkimuddin. Pir Mohkimuddin was married but had no child. My beloved spiritual guide Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali used to say: "The wife of Pir Mohammad Abdul Ghafoor and Pir Mohkimuddin were very fond of Saleha Bibi and

[19,20] There are two traditions about their graves. First, that among the two graves behind the shrine of Syed Mohammad Abdullah Shah, one is of his wife Syeda Maryam and the other is of his daughter Noor Bibi. Secondly, they are buried in the old graveyard adjacent to the shrine at the back side.

their last will was to be buried next to her. Saleha Bibi's spiritual attention benefitted many women in Mud Mopal village as well. Because of her sacred attention, the ladies visiting the khanqah of Pir Abdul Ghafoor used to gather in the house where she resided.

The exact date of Saleh Bibi's death is not known but it is said that she died in the life of Pir Abdul Ghafoor Shah. Pir Syed Mohammad Abdul Ghafoor Shah buried her at his land in Mehmood Kot near Mud Mopal village, Pakistan. A room was constructed over her sacred graved which was embellished with marble. After sometime, the wife of Pir Mohammad Abdul Ghafoor and Pir Mohkimuddin[21] also died one after another. As per their will, they were buried on the right and left side of Saleha Bibi's grave respectively. These three sacred ladies lived with love and affection in their lives and were together after death as well. I have visited this place and it seems like the Divine lights are emerging out of this sacred place. If this shrine is opened for ladies, the pure-hearted ones can for sure spiritually benefit from here. This shrine is always kept locked and the keys are with caretaker of shrine of Pir Mohammad Abdul Ghafoor Shah. This shrine is far away from the shrine Pir Mohammad Abdul Ghafoor Shah and the graves of his progeny.

The lineage of Syed Mohammad Abdullah Shah did not continue from any of his daughters.

DEATH AND SHRINE

After staying sick for six months, Syed Mohammad Abdullah Shah Madni Jilani died on Friday, 29th Ramadan, 1276 H *(20th April, 1860 AD).* At the time of his death, his superior confidant and spiritual successor Hazrat Pir Mohammad Abdul Ghafoor Shah was present at the shrine of Sultan Bahoo and praying for his recovery.

[21] The shrine of Pir Mohkimuddin is in Mud Mopal district Jhang in a room next to the shrine of Pir Mohammad Abdul Ghafoor.

29th Ramadan is a very important day in the life of Syed Mohammad Abdullah Shah. It is the day of his birth as well as of his death. He moved out of Madina to go to Baghdad and settled in Ahmadpur East on 29th Ramadan as well.

Syed Abdullah Shah was buried at his residence. At first his sacred grave was made of mud then his superior Haji Mohammad Bakhsh built a mud room over it. In 1327 H *(1909 AD),* a year before Pir Mohammad Abdul Ghafoor Shah died, he started constructed of his shrine and a mosque keeping in mind the design and architect of the shrine of Sultan Bahoo. In Safar 1328 H *(February 1910 AD),* when the construction was completed, it presented a true reflection of the shrine of Sultan Bahoo. The shrine had unique historical architect designs and the tiles had gold plated carvings. The door of the shrine was made of precious marble which was gifted by the royal wife of the Nawab of the state Bahwalpur, Sadiq Mohammad Khan.

In 1999 AD, the shrine and the mosque were demolished because the water loggings had eroded them. From 2000 AD to 2002 AD, the sacred grave had just one room constructed over it with just one minaret and there was small a mosque adjacent to it.

In May 2012, I *(Sultan Mohammad Najib-ur-Rehman)* started the renovation of the shrine of Syed Mohammad Abdullah Shah following the architecture of the shrine of Sultan Bahoo. Four minarets were built at four corners which were painted in multi-colours and decorated with glazed tiles. In between the four minarets, small turrets were built with multi-paints and glazed work. The courtyard was also tiled. The sacred grave was made out of marble. The renovation of the shrine was completed on 30th August 2012. Asad Khan Sarwari Qadri *(Lahore),* Abdul Razzaq Sarwari Qadri *(Uch Sharif)* and Naeem Hussain Sarwari Qadri *(Uch Sharif)* supervised the construction work. The multi-paint and glazed work were done by Mohammad Zakir Sarwari

Qadri *(Pakpattan)*, assisted by Abdul Qayyum Sarwari Qadri *(Uch Sharif)*.

Pir Syed Mohammad Bahadur Ali Shah said about the shrine of Syed Mohammad Abdullah Shah:

تریاق مزار حضور انور دا، زہر ونجے نفسانی

Meaning: Seekers who present themselves at the shrine of Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani with pure and sincere intentions praying for his blessings he then takes them to the court of Allah by killing the poison of their inciting innerselves.

Since 1942, Syed Mohammad Abdullah Shah had stopped granting spiritual beneficence to people because of the increased worldliness and materialism. On my humble request he restarted his benevolence through his shrine and now the blessings of Faqr shower from there once again.

His shrine is in Fatani Chowk, Fatani Street Ahmadpur East, district Bahawalpur.

DEATH ANNIVERSARY

When Syed Mohammad Abdullah Shah died, Pir Mohammad Abdul Ghafoor was praying for his recovery at the shrine of Sultan Bahoo. Hence, Syed Mohammad Abdul Ghafoor reached Ahmadpur East after the death of Syed Abdullah Shah and offered prayers for him. It was 9th Shawwal, the second Sunday of the month. After that he made it a routine to hold his death anniversary and Milad of Prophet Mohammad on the second Sunday of Shawwal every year. Later, it was decided to arrange the prayers for his death anniversary on 29th Ramadan each year. I have reinstated the original tradition set by Pir Abdul Ghafoor Shah and commemorate the death anniversary and Milad of Prophet Mohammad on the second Sunday of Islamic month of Shawwal every year which was continued for few years.

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However, mostly due to the excessive hot weather conditions of the city in Shawwal as the Islamic calendar revolves and its months comes in different months of Gregorian calendar every few years, it is commemorated in months when the heat is bearable and when the weather becomes moderate.

SHRINE SUPERIOR

Sultan-ul-Tarikeen Syed Mohammad Abdullah Shah had declared his spiritual confidant, Pir Abdul Ghafoor Shah as his son and heir. Therefore, Pir Abdul Ghafoor Shah made his older son Pir Abdul Haq the superior of the shrine of Syed Abdullah Shah and advised him to make sure that the serving food made especially for the devotees never discontinue there. Pir Abdul Haq performed this duty whole heatedly. From 1925 to 1926 he made arrangements to extend the shrine and bought nineteen canal and four marla *(2.4 acres)* land to add into it. Moreover, he wrote the biography of Syed Mohammad Abdullah Shah by the name "Malfoozat Pir Mohammad Abdul Ghafoor Shah".

Pir Abdul Haq[22] died on Wednesday, 18th Muharrum 1361 H *(4th February, 1942 AD)*. He had three sons. Fazal Haq, Abdul Qadir and Abdul Aziz. Pir Fazal Haq[23] was the second superior of the shrine of Syed Abdullah Shah and he died on February 1994 AD. Mian Fazal Haq had two sons named Shams-ul-Haq and Ehsaan-ul-Haq. Pir Shams-ul-Haq is the current superior of the shrine but he resides in Mud Mopal village, district Jhang. He visits shrine only on the death anniversary and is least interested in the look after of the shrine. Haji Noor Mohammad takes care of the shrine.

[22,23] The grave of Pir Abdul Haq is inside the shrine of Pir Mohammad Abdul Ghafoor Shah in Mud Mopal village, Garh Maharaja Jhang, Pakistan and the grave of Pir Fazal Haq is outside the shrine near the western wall.

Haji Noor Mohammad is the current attendant of the shrine and before him his father Haji Ghulam Nabi *(late)* and grandfather Mohammad Ibrahim *(late)* had this great privilege.

MISCONCEPTIONS ABOUT SYED MOHAMMAD ABDULLAH SHAH AND THE REALITY

- In 2002 AD when the shrine was reconstructed after damages of 1999 the following sentence was written on its entrance:

مرقد حضرت سیّد عبداللہ شاہ بخاری ولد سیّد عبدالرحمٰن دہلوی سلسلہ قادریہ

Meaning: Tomb of Hazrat Syed Abdullah Shah Bukhari son of Abdul Rehman Dehlvi, Qadri order.

It seems like this had been written there without any research. Syed Abdullah Shah is neither son of Syed Abdul Rehman Dehlvi nor he is Bukhari in caste. There is ninety-eight year age difference between Syed Abdul Rehman and Syed Abdullah Shah. It does not make sense that father is Jilani Dehlvi and son is Bukhari. This phrase on the entrance seems odd. In 2008, Pir Mohammad Ayub Qureshi and Pir Shams-ul-Haq, the superiors of the shrines of Pir Mohammad Abdul Ghafoor Shah and Syed Abdullah Shah respectively, were inquired about this phrase. They clarified that when the shrine was reconstructed, the attendant did not consult anyone, hence mistakenly wrote the phrase but it shall be corrected soon. This never happened. Therefore, in Shaban 1432 H, when I renovated and rebuilt the shrine, the phrase was corrected. Mohammad Asad Khan Sarwari Qadri *(Lahore)*, Abdul Razzaq Sarwari Qadri and Naeem Hussain Sarwari Qadri *(Uch Sharif)* got permission from the Syed Abdullah Shah's shrine superior Pir Shams-ul-Haq and Pir Abdul Ghafoor's shrine superior Mohammad Ayub Queshi, to change the phrase. The shrine was then renovated from the inside, the exterior architect was redesigned, embellished and painted with the assistance of

the shrine attendant, Haji Noor Mohammad. The corrected phrase is engraved in correspondence to the reality.

"Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani".

- It is written in "*Sawaneh Umri Hazrat Khawaja Abdul Ghafoor Shah rehmat-ul-Allah alayh*" *(the biography of Pir Abdul Ghafoor Shah)* compiled by Pir Mohammad Yousaf: "Syed Abdullah Shah is the grandson of Abdul Rehman Dehlvi". Pir Abdul Haq the compiler of '*Malfoozat Pir Abdul Ghafoor Shah*' *(unpublished)*, states that Syed Abdullah Shah was from the progeny of Syed Abdul Rehman Jilani Dehlvi. To verify, in 2008, we reached Pir Mohammad Ayub Qureshi, the superior of the shrine of Pir Mohammad Abdul Ghafoor, who told that "Syed Abdullah Shah is the grandson of Syed Abdul Rehman Dehlvi", which is not true. In biography of Syed Mohammad Abdullah Shah named, *Malfoozat Pir Mohammad Abdul Ghafoor Shah (unpublished),* written by Pir Abdul Haq it is stated that Syed Abdullah Shah belongs to the progeny of Syed Abdul Rehman Dehlvi but was not his grandson. The family lineage of Syed Abdullah Shah given in the beginning of the book also proves that he was the great grandson of Syed Abdul Rehman Dehlvi.

- Doctor Sultan Altaf Ali talk about the khanqah of Syed Mohammad Abdullah Shah in "Mirat-e-Sultani" *(Bahoo Nama Kamil)*, he writes, "The khanqah of Syed Mohammad Abdullah Shah has been serving people in Ahmadpur since 1263 H. Syed Abdullah Shah went from Madina to the shrine of Sultan Bahoo and got the Divine beneficence and Trust of Faqr straight from him. Pir Abdul Ghafoor from Mud Mopal village *(Jhang)* entered his circle of slavery and became his disciple." **(Mirat-e-Sultani)**

In this essay, the statement that khanqah has been serving people 'since 1263 H' is not correct. It is clearly mentioned in

"Sawaneh Umri Hazrat Khawaja Abdul Ghafoor Shah rehmat-ul-Allah alayh" (meaning: Biography of Pir Abdul Ghafoor Shah) that he was twenty-five years old when he took oath of allegiance upon the sacred hands of Syed Abdullah Shah. Pir Mohammad Abdul Ghafoor Shah was born in 1242 H and if we add twenty-five years to it, the year of his oath would be 1267 H. This proves that Syed Abdullah Shah was alive in 1267 H. According to this estimate the narration of Doctor Altaf Ali that 'Syed Abdullah Shah had died in year 1263 Hijri and his shrine had also been open for all since then', is not correct.

- In "Sahib-e-Lolaak" *(1st, 2nd, 3rd edition)*, Tariq Ismail Sagar writes:

> Sultan Bahoo died at the age of sixty-three years. People begin to wait to see who will be the next spiritual leader. Finally, after waiting for two centuries that arrival of next spiritual leader seems closer when Syed Abdullah Shah begun his slavery at the tomb of Prophet Mohammad and decided not to leave the sacred court of Prophet Mohammad until he was blessed with Faqr. At that time neither anyone paid attention to Syed Mohammad Abdullah Shah nor was he interested in anyone. Time passed by like this and eventually six years later Prophet Mohammad came in dream and asked, "What do you want in reward of your service?" Syed Abdullah Shah replied; "O' Prophet! I want the treasure of Faqr". Prophet Mohammad replied, "The treasure of Faqr is definitely written in your fate but you must go to Sultan Bahoo." On waking up Syed Abdullah Shah got very surprised and worried that it is very strange for me to go to India when Prophet Mohammad himself, is the origin of this treasure and complete in his righteous guidance. Thus, he decided not to leave the sacred court of Prophet Mohammad. Time went by in the wait and hope that one day Prophet Mohammad will bless and enrich his soul with the treasure of Faqr. Another six years passed.

Then one day Prophet Mohammad came to his dream and asked again; “O’ Syed Abdullah! What do you want in reward of your service?” He presented the same request, “Dear Prophet! I want the treasure of Faqr.” Prophet Mohammad gave the same reply to his request. “You will get the treasure of Faqr from Sultan Bahoo”. This time Syed Mohammad Abdullah Shah asked, “O’ Prophet! I am completely unaware on the culture, language and the environment of that area.” Prophet Mohammad replied, “I hand you over to my beloved Shaikh Abdul Qadir Jilani. Now it is his responsibility to make sure that you reach there.”

Syed Abdullah Shah then left for Baghdad and after travelling a long distance, he reached the shrine of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani who came to his dream, spiritually benefitted him, taught him the method of meditation and said, “Now it is my responsibility to take you to the shrine of Sultan Bahoo. I assign my son, Shaikh Abdul Razzaq the duty to help you reach the shrine of next spiritual successor who will pass you to the next spiritual successor and following this sequence eventually you will reach your destination.” Syed Abdullah Shah started his journey in the advised sequence. Finally, after a long journey he reached Layyah, a town in Pakistan. He could feel the fragrance of his spiritual guide in the air of Layyah so he thought that the destination is close by. Following the sequence, he reached the shrine of Lal Essen. Here he saw the glimpses of the Divine Majesty and Beauty and smelt the fragrance of Faqr and thought that this is his destination. He met Lal Essen Karwar in meditation and presented his request, “My Lord! Please bless me and entrust the treasure of Faqr.” In response, Lal Essen showed him his tongue and said, “My tongue is sealed and I do not have the authority to entrust the treasure of Faqr but I can inform you that there are two shrines from where the treasure of Faqr will continue to spread till Doomsday and those are the shrines of

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> Ghaus-ul-Azam Shaikh Abdul Qadir Jilani and Sultan Bahoo. It is my responsibility to take you to the shrine of Sultan Bahoo." Then in his guidance, Syed Abdullah Shah reached the shrine of Sultan Bahoo, sat there in the state of meditation and saw him already waiting for him. On seeing him, Sultan Bahoo said, "Welcome Syed Mohammad Abdullah Shah! I was waiting for you." **(Sahib-e-Lolaak, 1st, 2nd and 3rd edition)**

If we take a close look at the long extract from the book and assume that Syed Mohammad Abdullah Shah reached the shrine of Sultan Bahoo two centuries after his death, then it comes out to be year 1302 Hijri.

Sultan Bahoo died in 1102 Hijri, adding two hundred years to it will become year 1302 H. That means Syed Abdullah Shah got the Trust on Faqr in 1302 H on reaching the shrine of Sultan Bahoo. However, this makes no sense at all because it is impossible and is mere assumption without any research. Pir Mohammad Abdul Ghafoor was born in 1242 H and at the age of twenty-five *(1267 H)* he took oath of allegiance on the hands of Syed Abdullah Shah. This proves that Syed Abdullah Shah must have reached Pakistan *(then India)* before 1267 H and settled in Ahmadpur. Syed Abdullah Shah died in 1276 H. Pir Mohammad Abdul Ghafoor Shah moved to Shorkot in 1278 H and the same year Shahbaz-e-Arifaan Syed Mohammad Bahadur Ali Shah Kazmi took bayat on his sacred hands. That means the migration of Syed Mohammad Abdullah Shah from Madina to Ahmadpur, transference of the Trust of Faqr and his death, etc. had already occurred in the thirteenth century and the author of *Sahib-e-Lolaak* is quoting 1302 H *(fourteenth century Hijri)* as the migration year of Syed Abdullah Shah.[24]

[24] The discussion about Syed Mohammad Abdullah Shah was present in the first, second and third edition of *Sahib-e-Lolaak* which were published in April 2004, 2006 and November 2008, respectively. In March 2011, its fourth edition was published from which the discussion about Syed Mohammad Abdullah Shah was removed. So, now this statement is not present in *Sahib-e-Lolaak*.

This extract in *"Sahib-e-Lolaak" (1st, 2nd, 3rd edition)* is completely factious and lacks research. The reference of going to the shrine of Hazrat Lal Essen *(Layyah)* also does not make sense since he does not even belong to the Sarwari Qadri order so why would Syed Abdullah Shah go there? The extract definitely is a self-made story. It does not deliver the right facts.

SHRINE SUPERIORITY AND PROPERTY DISPUTE (1986-1993)

From 1986 to 1993, a civil suit proceeded between three parties over the dispute of superiority of the shrine of Syed Mohammad Abdullah Shah and the possession of its adjacent property. To research upon this matter properly, we not only got the copies of the proceedings of this civil suit[25] from the civil court of Ahmadpur East, Bahawalpur but also investigated from the relevant parties directly. When the judicial record of this case was gone through, it was revealed that the dispute was actually about the ownership of nineteen canals and four marlas *(2.4 acres)* agricultural land rather than that of shrine superiority. The issue of shrine superiority was attached to it only because this property legally belonged to the superior of the shrine. This issue is briefly discussed below:

1. Pir Syed Mohammad Abdul Ghafoor Shah started the construction of the shrine of his spiritual guide Syed Mohammad Abdullah Shah in 1327 Hijri *(1909)* and made his eldest son Pir Abdul Haq the shrine superior. Till the death of Pir Mohammad Abdul Ghafoor Shah in 1328 Hijri *(1910)*, the construction of the shrine and mosque was completed.

[25] These documents were provided by Mohammad Naveed Sarwari Qadri *(late)* who was a lawyer and belonged to Bahawalpur.

2. In 1925-26, Pir Abdul Haq bought nineteen canals and four marlas *(2.4 acres)* land which had account number 159/80, annual land revenue record number 379, rectangular measures 147/3, according to Khasra *(the list of village fields)* its number was alif-13 ; 4 ; 7 ; 8 and 9
   4-0 4-0 4-0 4-0 4-0

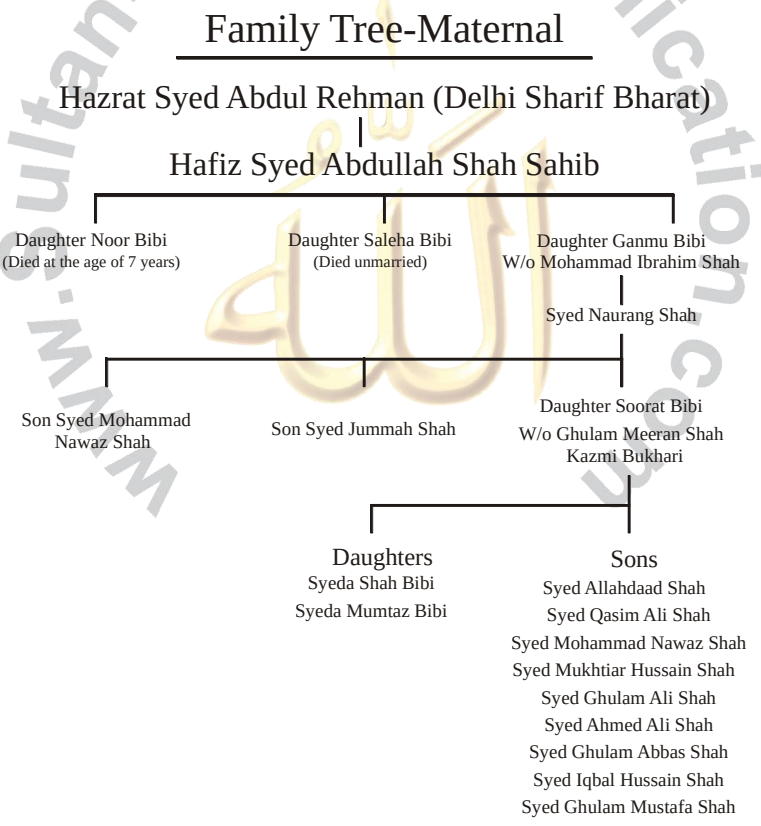
3. Pir Abdul Haq died on Wednesday, 18th Muharram, 1361 Hijri *(4th February, 1942)*. His eldest son, Pir Fazal Haq was appointed the shrine superior after unanimous decision. He held the point of view that since the newly bought land was for the shrine hence, it should be transferred to the shrine superior and the land is in the name of first shrine superior Pir Abdul Haq according to mutation number. Thereby, after consultation with the family of Pir Abdul Haq, the land was transferred to Pir Fazal Haq under mutation number *(inteqal number)* 358 on 30th April, 1942. From 1942 till 1985, there was no dispute regarding the land. In 1986, according to the new settlement record, the land was transferred to Pir Fazal Haq, the trustee of khanqah Syed Mohammad Abdullah Shah, under the mutation number *(inteqal number 159/86)*.

4. In 1986, Syed Mukhtiar Shah and his eight brothers who were the residents of Ahmadpur East, encroached the shrine of Syed Mohammad Abdullah Shah and its adjacent land claiming to be the rightful shrine superiors. According to them, their maternal grandfather Syed Naurang Shah was the first shrine superior as well as the 'grandson' of Syed Mohammad Abdullah Shah.

5. Pir Fazal Haq filed a civil suit in the court of the civil judge of Ahmadpur East. The hearing of this case continued in the civil court of Ahmedpur East from 1986 to 1993 under the name 'Pir Fazal Haq vs. Mukhtiar Shah.' Various petitions kept adding to it and many were dismissed. Pir Fazal Haq took the stand that his family had been the shrine superior of

the khanqah of Syed Mohammad Abdullah Shah from the beginning and even the disputed land was bought by the first shrine superior who was his father Pir Abdul Haq.

6. Syed Mukhtiar Shah claimed that the adjacent land of the shrine was the property of the shrine and the first superior of the shrine was his maternal grandfather Syed Naurang Shah. As a proof of his claim, he provided the court a family tree *(of both his paternal and maternal sides)* by the name "family tree of the superiors of the shrine of Hafiz Mohammad Abdullah Shah Qadri Gilani Hassani-o-Hussaini, Muhalla Fatani Ahmadpur East, Bahawalpur District" alongwith a stamped paper. The maternal family tree provided by him is as follows:



If we look closely into this family tree, a lot of 'given facts' prove to be wrong. First, it shows that Syed Mohammad Abdullah Shah was the son of Syed Abdul Rehman Dehlvi which is historically incorrect. Syed Abdul Rehman Dehlvi lived in India between the last period of the reign of Shah Jahan and the beginning of the reign of Aurangzeb. He died in 1088 Hijri whereas Syed Mohammad Abdullah Shah came to Ahmadpur East, Bahawalpur at the age of fifty five in 1241 Hijri in the reign of Nawab Bahawal Khan III. According to the Islamic calendar, there is a difference of ninety eight years between the death of Syed Abdul Rehman Jilani Dehlvi in 1088 Hijri and the birth of Syed Abdullah Shah in 1186 Hijri. If the statement given by them is considered true then it can be said that ninety eight years after the death of Syed Abdul Rehman Jilani Dehlvi, his son Syed Mohammad Abdullah Shah was born, which makes no sense. Syed Abdullah Shah was neither the son nor the grandson of Syed Abdul Rehman Jilani Dehlvi but was in fact his great grandson as explained and clarified previously.

As already mentioned, Syed Abdullah Shah had only two daughters *(whose names were provided by a family member of Pir Abdul Haq to Syed Mukhtiar Shah to make the fake lineage)*. However, the family tree given by Mukhtiar Shah shows that he had a third daughter as well named "Ganmu Bibi". Even if we accept that he had a third daughter, it is highly unlikely for this accomplished Mystic of Allah to name her "Ganmu Bibi" which is a very backward Punjabi name. His ancestors belonged to Jilan *(Iran)* and were based in India so he had complete command on Persian. He also had command on Arabic as he was born and raised in Madina and had learnt the entire Holy Quran by heart, which is why he named both his daughters beautifully i.e. Noor Bibi and Saleha Bibi. It is obvious that this family tree was made up

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in a lot of hurry without proper planning, just to get unlawful ownership of the land.

According to this family tree, Ganmu Bibi is said to have a son called Syed Naurang Shah who had two sons and a daughter. Neither any tracess of Naurang Shah nor of his sons Syed Jummah Shah and Syed Nawaz Shah or their progeny could be found. According to this family tree, the family continues through Naurang Shah's only daughter Soorat Bibi, wife of Ghulam Meeran Shah. The copies of the judicial proceedings show that during the cross examination Mukhtiar Shah and his brothers could not tell the name of their maternal grandmother i.e. Soorat Bibi's mother and Naurang Shah's wife. They did not even know about their uncles Jummah Shah and Nawaz Shah which is why they have not mentioned anything about their children in the family tree leaving it incomplete.

It seems as if Mukhtiar Shah and his brothers who wanted to encroach the land of the shrine had made an imaginary Naurang Shah as their maternal grandfather, connecting him with a made up daughter 'Ganmu Bibi' of Syed Mohammad Abdullah Shah. They had to do so just to make the family lineage believable as it was impossible to connect the family tree to any of the two daughters of Syed Mohammad Abdullah Shah. Everyone knows that one of them died at a very young age and the other never got married. Further, they have not given the family tree before Syed Abdul Rehman Dehlvi because they had no knowledge about it. They also presented their paternal family tree alongwith the maternal family tree at the court. However, we are only concerned with the maternal family tree which they had related to Syed Mohammad Abdullah Shah that is why we have analyzed it. The paternal family tree is not a part of our subject.

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7. In order to prove Naurang Shah the first shrine superior, a non judicial stamped paper, written 19th May 1923 by Abdul Ghafoor Khan son of Sardar Ali Akbar Khan, Baloch tribe, Ahmedpur East, was also enclosed with the claim. It is obvious that it was a forged stamped paper because to provide it as an evidence in a case which was proceeding in the year 1986, it must have been prepared in the back dates of year 1923. In that stamped paper, Abdul Ghafoor Khan son of Ali Akbar Khan had written that he had two wives but no son. Then, he had a son on 13th April, 1923 by the blessing of "Pir Hazrat Naurang Sultan Shah son of Makhdoom Mohammad Ibrahim Shah, the superior of the shrine of Hazrat Pir Abdullah Shah." He also made a will in that stamped paper in which he presented his land of 979 canals, 3 Marlas in village Ali Mohammad Wala, Ahmedpur East, to Pir Naurang Shah and added that Pir Naurang Shah could take that land anytime from him or from his heirs, if he dies.

However, when investigations were made, it was revealed that no such land was ever transferred to the shrine of Pir Syed Mohammad Abdullah Shah nor to any person by the name Naurang Shah in village Ali Mohammad Wala. There is no doubt that Pir Abdul Haq remained the shrine superior from 1909 till his death in 1942. This bogus stamped paper was shown to be written in 1923 so that it could be proved that Naurang Shah was the shrine superior in 1923. This stamped paper was rejected by the civil court. It is quite interesting to know that when the so called heirs of Naurang Shah were asked about the grave or shrine of Naurang Shah, they could not tell its whereabouts.

Here I would like to mention a miracle of Syed Mohammad Abdullah Shah. When these fraudulent occupied the shrine of Syed Mohammad Abdullah Shah and it's adjacent

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mosque and land, he came into the dream of Pir Fazal Haq and said, "You should stay away from the dispute and should not fight for the land. I shall deal with these people myself one by one." Then each of them died one after another. Observing this, Ahmed Ali Shah and Ghulam Abbas Shah separated from them and remained alive until after 2005. The rest of them died, so all their claims and requests got no further proceedings due to non payment and the lack of pleading. At last, in 1993, the remaining members of this family went away leaving the shrine and the land. However, during that entire period, the shrine was not looked after properly and was kept locked which caused it great harm.

8. Pir Fazal Haq had two brothers Abdul Qadir and Abdul Aziz. Their sons Mehboob-ul-Haq and Anwar-ul-Haq and daughters also stood against Pir Fazal Haq claiming their share in the land. On 22 April 1987, they filed a petition to be a party in the civil suit of inheritance of nineteen canals, four marlas land in the court number six of Civil Judge Ahmadpur East, which was accepted. On 12th March 1987, Mian Mehboob-ul-Haq filed a petition for the declaration of his right. Pir Fazal Haq responded to it that legally, only the elder son can be the superior of the shrine. He took the stand that he was selected the shrine superior after the death of his father Pir Abdul Haq through a unanimous decision of the family and the land of nineteen canals, four marlas was transferred to him as the superior of the shrine.

9. Anyhow, this case prolonged due to countless claims and petitions. On 14th February, 1994, the shrine superior Pir Fazal Haq died. On 26th February, 1994, his son Mian Shams-ul-Haq became the third shrine superior. On 8th March 1994, he requested the civil judge of Ahmadpur East that since Pir Fazal Haq has died, his sons be accepted as a party of the case and allowed to file petition. Then Pir Shams-ul-Haq

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divided the disputed land among all the inheritors. In this way, in 1994, the land was divided amongst the family of Pir Abdul Haq under mutation number *(inteqal number)* 2305 and 2306.

Although this matter is not relevant to the biography of Syed Mohammad Abdullah Shah but it is in the knowledge of the citizens of Ahmadpur East and the devotees of the Sarwari Qadri order, who love and respect him a lot. If such important details and events were not included, the biography of Syed Mohammad Abdullah Shah would have remained incomplete. If any researcher somehow comes to know about this dispute, he will get confused and will surely want to know the reality. Keeping this in view, we have described everything briefly and nothing is kept concealed because Prophet Mohammad said, "He who conceals the Truth, is surely a Satan."

THE SPIRITUAL RELATIONSHIP OF SULTAN-UL-ASHIQEEN HAZRAT SAKHI SULTAN MOHAMMAD NAJIB-UR-REHMAN WITH SYED MOHAMMAD ABDULLAH SHAH AND THE CONSTRUCTION OF HIS SHRINE

Syed Mohammad Abdullah Shah had ceased his spiritual beneficence since 1942 AD because of the increasing number of people coming to his shrine with the worldly desires and not seeking his Divine beneficence for nearness of Allah.

In 2011 AD, Sultan Bahoo ordered Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman to try to reinstate the spiritual beneficence from the shrine of Syed Mohammad Abdullah Shah so that the seekers of Allah can benefit from him again. Sultan-ul-Ashiqeen is the 31st Shaikh of the Sarwari Qadri

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order and belongs to the spiritual lineage of Sultan Bahoo and Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani.

Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman visited the shrine for the first time in September, 2011. He got very upset to see the miserable condition of the shrine. In May 2012, he started the renovation of the shrine in correspondence to the architecture of the shrine of Sultan Bahoo. Four minarets were built on the corners of the shrine which were painted and glazed in beautiful multicolor tiles. In between the four minarets, small turrets were built with multi-paints and glazed work. The courtyard was also tiled. The sacred grave was made with marble.

Asad Khan Sarwari Qadri *(Lahore)*, Abdul Razzaq Sarwari Qadri *(Uch Sharif)* and Naeem Hussain Sarwari Qadri *(Uch Sharif)* supervised the construction work. The multi colored paint and glazed work were done by Mohammad Zakir Sarwari Qadri *(Pak Patan)*, assisted by Abdul Qayyum Sarwari Qadri *(Uch Sharif)*.

On August 30th, 2012, the construction of the shrine was completed under the supervision of Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman. The shrine presents a true reflection of the shrine of Sultan Bahoo in its architecture and decor. In this way, the prediction of Syed Mohammad Abdullah Shah about the construction of his shrine became true: *"My shrine would be built by someone who will be exactly like me."*

After completing the construction of the shrine, Sultan-ul-Ashiqeen held a grand death anniversary of Syed Mohammad Abdullah Shah at his shrine in Ahmadpur East, on 2nd September, 2012. Several eulogies describing the grandeur of Syed Mohammad Abdullah Shah were read. Speeches were made explaining the life, teachings and his highest spiritual status to make people aware of his spiritual glory in the Sarwari Qadri order. At the

end of the anniversary, Sultan-ul-Ashiqeen requested in his holy court to resume his spiritual beneficence for the seekers of Allah. Syed Mohammad Abdullah Shah was very pleased with all the efforts Sultan-ul-Ashiqeen had made for the construction of the shrine and the commemoration of death anniversary. Hence, he could not refuse him and agreed to resume his spiritual beneficence. Syed Abdullah Shah inspired, "Since Sultan-ul-Ashiqeen has made all the efforts to resume my spiritual beneficence, therefore my beneficence is reserved only for his disciples. As a reward, the spiritual powers of Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman are increased so that the world can benefit and proceed to the path of Faqr with his spiritual attention and he shines like a bright sun enlightening the world with the rays of Faqr."

During the death anniversary of Syed Mohammad Abdullah Shah held on September, 2nd 2012, the center of Faqr moved from Shahbaz-e-Arifaan Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah to Syed Mohammad Abdullah Shah.

GLOSSARY

Divine Trust

Allah says in Quran:

❁ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ۭ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا (الاحزاب-72)

Meaning: We presented Our Trust to the skies, earth and mountains. Everyone refused to bear it but man *(Insan-e-Kamil meaning the Universal Divine Man)* picked it up. No doubt, he is cruel *(towards the innerself-which draws apart from Creator)* and ignorant *(of his highest rank near Allah)*. **(Al-Ahzab-72)**

The Universal Divine mean bears the Trust as he is the manifestation of the Divine Essence and all His attributes.

Faqr

The great Sufi Saint Sultan Bahoo has neither called his teachings mysticism nor spirituality, rather he titled them as Faqr. It is the true spirit and soul of Islam. Faqr is commonly known among the many as poverty, destitution and hard times. It literally means indigence but Mystics describe it as that special aim of a person's life for which mankind was created and about which the Holy Prophet said:

❁ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ فَافْتَخِرُ بِہٖ عَلٰی سَائِرِ الْاَنْبِیَآءِ وَالْمُرْسَلِیْنَ

Meaning: 'Faqr is my pride and Faqr is from me and Faqr is the reason of my superiority over all the Prophets.' It is the path of vision of and union with Allah.

❁ اَلْفَقْرُ کَنْزٌ مِنْ کُنُوْزِ اللّٰہِ تَعَالٰی

Meaning: Faqr is one of the treasures of Allah.

Hoo

Hoo is Allah Himself/Divine Essence.

Ism-e-Allah Zaat

Ism-e-Allah Zaat is translated as "the personal name of Allah" which is His greatest name. This name is "Allah" as all other are His attributive names. This name includes all the powers of the attributive names and represents the Essence. The invocation and contemplation of this name practiced by the seeker under the leadership of the perfect and accomplished spiritual guide removes the veil of innerself *(that prevents from travelling towards Allah)* taking him to the court

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	of Allah, towards beholding His grand vision and to ultimate union.
Jannat al-Baqi	Jannat al-Baqi is a cemetery in Madina *(present day Saudi Arabia)* located to the southeast of the Prophet's Mosque.
Khanqah	A place dedicated for gathering or/and living of a Sufi order where spiritual training is done under the leadership of a spiritual guide.
Nafs	The innerself is translated from the Arabic word nafs (نفس). It has four layers. Each layer annihilates into the next upon its spiritual cleansing. The first layer incites a person to commit sin. On purification it reaches to the second layer which repents. The third layer inspires before committing sin. Whereas the last and fourth layer is pure.
Shaikh	Synonym of spiritual guide.
Spiritual contraction	Spiritual contraction is translated from the Arabic word Qabz (قبض). It is a state of soul which results from the theophany of Allah's Majestic name Al-Qabid (القابض), The Constrictor. When the seeker experiences this state, his soul is firmly gripped and the wrathful effects of the theophanies burn a veil between him and Allah. This state is followed by the state of spiritual expansion (Busst بسط).
Spiritual expansion	Spiritual expansion is translated from the Arabic word Busst (بسط). It results from the theophany of Allah's beautiful name Al-Baasit (الباسط), the Expander. When the seeker experiences this state, his soul is engulfed with ineffable joy.
Syed	Descendants of the Holy Prophet who are the progeny of Hazrat Ali and Hazrat Fatima.

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Life History of

Sultan-ul-Tarikeen Hazrat Sakhi Sultan
Syed Mohammad Abdullah Shah Madni Jilani

The spiritual bestowments of the Sarwari Qadri Saints ever remain in the world to endow the seekers of Allah and fill their hearts with the Divine light. The spiritual bounties of Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah were concealed for several decades. After his death no Sufi literature offered a complete bona fide biography of this eminent Saint. Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman has an unwearying zeal to spread the teachings of the Sarwari Qadri order, so after research he wrote an Urdu book "*Mujtaba Akhir Zamani*", that is an eloquent source to learn about the life and teachings of the Sarwari Qadri Saints. A portion from that book was taken, translated into globally recognized English language, and assembled with additional details in this book to showcase the in depth journey of Sultan-ul-Tarikeen not only as a seeker of Allah but also as a perfect Sarwari Qadri guide. This book is an absolute source of inspiration and guidance for any seeker who has dived into the spiritual journey towards Allah. Lastly, the book also unfolds the plentitude of supreme spiritual powers of Sultan-ul-Tarikeen and how committing to his Holy court and yearning for his eminent benevolence can take a spiritual seeker to the ultimate level of Divine union.

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